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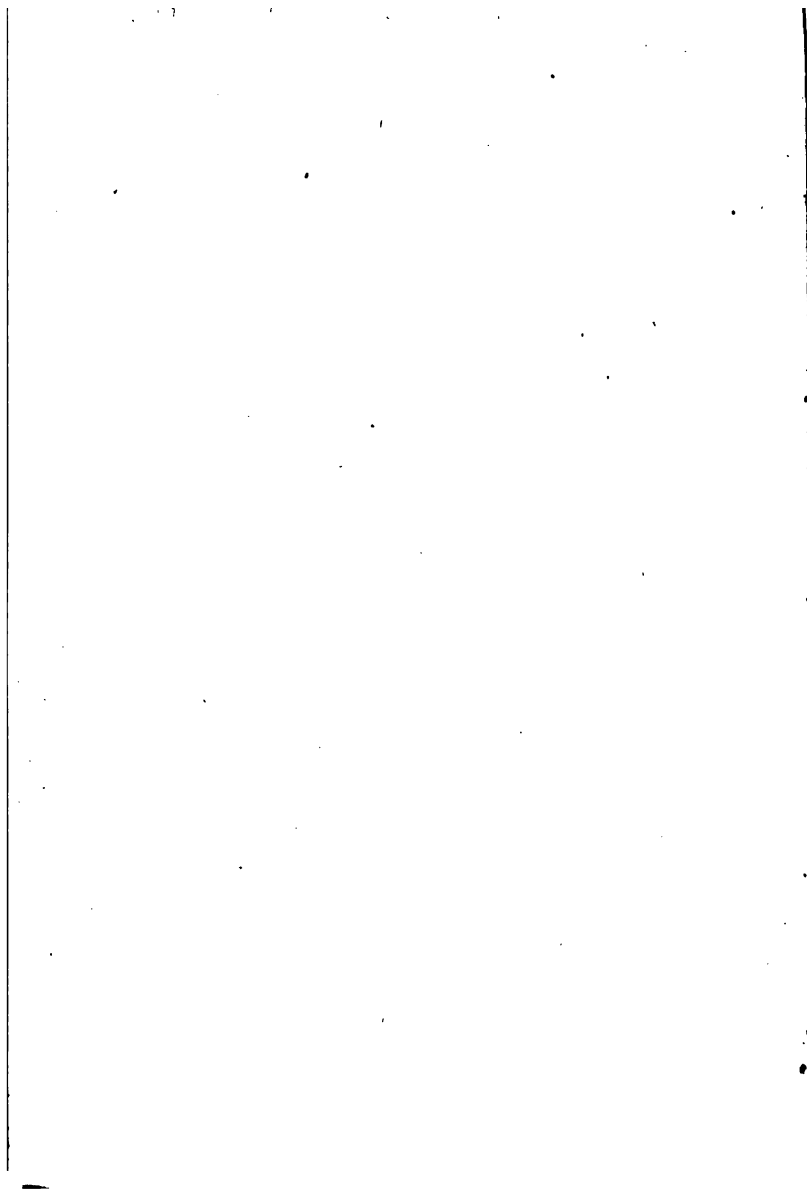
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Anna Loring Dorel.
from her affectionate old friend,

L. Maria Child.

May, 1878.

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you are the same.
I am writing to you
and hope you are well.

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GEORGE ELIOT.

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OF
THE WORLD.

A Chain of Opals.

COLLECTED, WITH AN INTRODUCTION,

By L. MARIA CHILD,
AUTHOR OF "PROGRESS OF RELIGIOUS IDEAS," ETC.



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Aspirations of the World.

INTRODUCTION.

IN this book I have collected some specimens of the moral and religious utterances of various ages and nations ; from the remotest known records down to the present time. In doing this, my motive is simply to show that there is much in which all mankind agree. I have, therefore, avoided presenting the theological aspects of any religion. Sentiments unite men ; opinions separate them. The fundamental rules of Morality are the same with good men of all ages and countries ; the idea of Immortality has been present with them all ; and all have manifested similar aspirations toward an infinitely wise and good Being, by whom they were created and sustained. From these three starting-points many paths diverge, leading into endless mazes of theology. Into these labyrinths I do not consider it useful to look. I do not assume that any one religion is right in its theology, or that any others are wrong. I merely attempt to show that the primeval impulses of the human soul have been

essentially the same everywhere ; and my impelling motive is to do all I can to enlarge and strengthen the bond of human brotherhood.

In the Sacred Scriptures of all peoples the performance of moral and religious duties is enjoined, with frequent promises of reward, either here or hereafter. These promises I have systematically omitted, because they seem to me to appeal, more or less, to selfishness ; for I think, in our highest spiritual states, we all realize that "the reward is *in* keeping the commandments, not *for* keeping them."

On these pages, antique gems are ranged side by side with modern pearls and crystals ; for all the great human family have contributed somewhat to the family-jewels, and left their precious legacies as heir-looms to posterity.

The different names by which the Supreme Being has been addressed in various ages and countries I have uniformly translated into our own language ; therein following the rule that is observed with regard to all words translated from foreign tongues into our own. Without the slightest regard to creeds, or the absence of creeds, I have quoted what seemed to me sensible and good, or what seemed to illustrate the state of the human mind at any given epoch. I have done this, because I saw no other way of being perfectly impartial. I have frequently compiled and abridged quotations, for the sake of making a small, unexpensive book ; but I have in no case altered the sense of any thing. I am not learned

myself, and I have not written for the learned ; therefore I have not deemed it necessary to encumber the pages with references to Greek, Latin, and Oriental books. I trust my readers will be satisfied when I assure them, honestly and truly, that I believe there is good authority for every thing I have quoted. Having a dislike to titles, I have called no man Rabbi, Saint, or Reverend ; but, as the same rule is applied to all, I hope no one will take offence.

I have selected from the *best* portions of other religions, and I have done the same with regard to our own. There has been some unfairness in our manner of representing the Sacred Books of nations outside of Christianity. The poorest specimens of their Holy Writings have been frequently brought into comparison with the best of ours. We have been prone to quote their enormous miracles, their wearisome repetitions, their devout rhapsodies (without meaning to us), and their seemingly idolatrous rituals, as specimens of the kind of spiritual food which satisfies the best minds among them. But when we wish to introduce our own Sacred Book to those who are unacquainted with it, we do not transcribe for them the description of Lot's drunkenness, or David's conduct toward Uriah, or the story of Jonah and the whale, or the voluptuous Song of Solomon, or the genealogical tree of ancient Hebrew families, or the mysterious allegories of the Book of Revelations. On the contrary, we instinctively present to them sublime passages from Isaiah,

or the Psalms ; the Sermon on the Mount, the Prodigal Son, the benediction on Little Children, and the Angels' Song of "peace on earth, and good will toward men." In fact, those are the portions which Christians generally prefer for their own reading. Other portions, usually kept in the background, are read with edification by many pious people, because they find in them a spiritual meaning. But we ought to bear in mind that the same thing is true with regard to the Sacred Books of other peoples. Enlightened Hindus and Mohammedans find much in the Vedas and the Koran which we cannot see there, and which the ignorant among the receivers of their own faith do not begin to imagine. What we call the mythology of the ancient Greeks and Romans was a venerable reality to those who were educated in the belief of it. Their wise men believed that the sun, moon, stars, and all other objects of Nature were, each and every one, endowed with a soul, or Immortal Spirit, by means of which it lived. Thus they supposed there was a mighty Spirit of Ocean, whom they called Neptune, who ruled over storms, and tides, and mariners. They did not worship a marble image of Apollo: their faith saw an *angel* in the sun ; a Radiant Spirit, who guided all the motions of that resplendent orb, and also kindled the fire of genius in the souls of men. All these Spirits, existing within the various forms of creation, they supposed to be subordinate deities, to whom the Supreme God had intrusted the care of

various departments of the universe: ministering angels, as they would be called in modern times. Sculptors embodied their own ideas of these Spirits in marble forms of immortal beauty; and poets told manifold stories of them, most of which probably had at the time an allegorical significance, now lost to us. The ignorant populace worshipped the marble images, and believed the fables in a literal sense. But it was not so with thoughtful and cultured men. They fixed their thoughts mainly upon One Supreme Being, the Cause of All Things. They rejected many of the popular fables as blasphemous; and so far as they retained reverence for any of these traditions, they did it by infusing into them a spiritual significance from their own progressive minds. In various degrees, more or less unconsciously, Christians do the same with regard to their Bible.

“Its *essence*, not its *writ*,
Our sovereign rule we call;
Not fastening down all truth to It,
But widening It to all.”¹

This proneness of human souls to transfuse their own increasing vitality into old forms and traditions is a beautiful provision to guard freedom without destroying reverence. In this way do all the Written Oracles of the world become like the flaming cherubim, that “turned every way to guard the tree of life.”

It is necessary for us to bear in mind that the same saving process is in continual operation with

¹ Nathaniel L. Frothingham, American Unitarian Clergyman.

regard to sacred emblems. The meaning of symbols deemed holy in religions foreign to our own is so hidden from us, that it is impossible for us to understand fully the deep significance they have for minds that have been trained, from generation to generation, to regard them with reverence. History informs us that the renowned wisdom of ancient Egypt induced such men as Abraham, Pythagoras, and Plato, to travel thither, to listen to the teachings of the priests concerning God and the soul; and it is mentioned in praise of Moses that he "was learned in all the wisdom of the Egyptians." Therefore, when we find images of Beetles abounding in ancient Egyptian temples, we naturally exclaim, How could it be possible that such a wise people worshipped beetles! But suppose that, four or five thousand years hence, our Christian churches and cathedrals should be in ruins, and that future antiquarians should find on the altars images of a Lamb, with a Cross, or a Book, in its paws; and suppose that some fragment of literature should inform them that great numbers of the ancient people, who once worshipped in those ruined edifices, were in the habit of wearing next the heart a small image of a Lamb, which they called *Agnus Dei* (Lamb of God), which they regarded as an amulet to protect them from sickness, robbery, murder, and the temptations of Evil Spirits, — would not those antiquaries, in their ignorance of the meaning we attach to that symbol, naturally infer that Christians worshipped lambs?

Very likely we make as great a mistake in supposing that the ancient Egyptians worshipped beetles. Among the Buddhists, the White Lotos, which opens when the sun rises and closes when it sets, is adopted as a symbol of the Great Central Sun of the Universe; and in their temples the constellations are represented revolving round a Lotos-blossom. How different must be the feelings of a devout Buddhist, who reverently bows his head whenever he sees the sacred symbol, from those of a Christian botanist, who merely admires the beauty of the flower, and is curious to ascertain the number of its petals and stamens! In Buddhist countries, men may everywhere be seen prostrating themselves in prayer, and exclaiming "O Gem of the Lotos! O Gem of the Lotos!" To us it seems to have no meaning. But they regard Buddha, as a large majority of Christians regard Jesus; namely, as a portion of the Deity, who entered into a human body, and dwelt among men, in order to teach them the way of salvation, and by his own sufferings to expiate their sins. Therefore, when they say, "O Gem of the Lotos!" it is not unlikely they may mean, O Highest Manifestation of the Deity! or something of similar import. It would require a long explanation to make them understand what we mean by our prayer, "O Lamb of God, who taketh away the sins of the world!" and after we had done our best to enable them to comprehend it, their ideas of it would probably be as vague as ours are concerning the Lotos. We all

understand the significance of the Cross in our churches; but it is impossible for the most pious Protestant to conceive of the feelings it inspires in an ignorant Catholic peasant, who regards it as a wonder-working charm to drive away Evil Spirits.

For ages, different sections of the world remained strangers to each other. We are now becoming better acquainted; but, however candid we may endeavor to be, we still translate each other's religious ideas very imperfectly. Half a century ago, the name of Buddha sounded as mythical to the nations of the West as any of the genii of the "Arabian Nights." Now we have learned that he was a real personage, and that there is much in his efforts and his history to remind us of Jesus, whom he preceded six hundred years. His original intention appears to have been merely to reform and amend the religion of his native Hindostan, which in the course of centuries had become overgrown with many corruptions. Like all pious Hindus, his highest aim was again to become one with God, from whose soul it was believed all human souls had originally emanated. To accomplish this mystic re-union with the Divine Being, devotees abjured all worldly pleasures, and tried to subjugate all animal instincts, by fasting, and inflicting tortures upon their bodies. They retired to the solitude of mountains and forests, where they spent their time in meditation and prayer. Buddha resorted to all these means of becoming one with God; and he added to them instruction of the

common people, and benevolence toward all. In Hindostan, the entire separation of the different castes of society was very strictly enjoined and maintained. The inferior castes were not allowed to enter the temples, or to partake of food with any of the superior castes. Even if their shadows touched a holy man, he deemed it necessary to go through a process of religious purification. And none of the castes, high or low, permitted women any share in spiritual instruction. But Buddha declared that his doctrines were for all mankind. The inferior castes shared his food and worship, and he taught that the way to the highest spiritual attainments ought to be as open to women as to men. These innovations of course gave great offence to the exclusive devotees of his nation. They accused him of violating their Sacred Laws, and of degrading their religion by companionship with low people. But he excited the enthusiasm of his followers, who shared the odium he had incurred, and were finally driven from their native land by persecution. His memory was venerated, and ultimately adored. He is now believed to have been an incarnation of the Deity, by a virgin mother; to have become one with God during his pilgrimage on earth; and to have ascended into heaven without dying.

The Jews were not divided into castes among themselves. But they considered their entire nation a holy caste, to whom it was unlawful to eat, drink, or worship with foreigners. If they did so, they

rendered themselves unclean before the Lord, and were required to go through a process of purification before they were allowed to worship him. Thus the brethren of Joseph had a table by themselves, because it was not lawful for them to eat with Egyptians ; and Jesus was reproached for eating with publicans and sinners. The publicans were tax-gatherers, usually Romans, and very unpopular among the Jews, because they collected the tribute-money paid to their Roman conquerors. All foreigners were called sinners ; not because they were criminal or vicious, in our sense of those terms, but because in their worship and their food they sinned against the laws of Moses. That Jesus should talk with these people, and go into their houses to cure their diseases, while he sternly rebuked the hypocrisy of many Jews, who prided themselves on their piety, were of course proceedings that excited great hostility among the ruling powers. We all know how he was rejected by the chief priests and elders of his people, and how his followers, being unable to persuade many Jews to believe on him, went forth to other lands to labor as his apostles.

While they were preaching Jesus throughout the territories of Greece and Rome, it is said that eighty thousand missionaries were abroad carrying the doctrines of Buddha into various Asiatic countries. The disciples of Jesus had the great advantage of carrying his teachings into countries where Grecian Philosophy and Roman Law had already awakened a

spirit of freedom and inquiry, and consequently of progress ; while the followers of Buddha had the great disadvantage of carrying his teachings into Asiatic countries, where minds were kept stagnant by unquestioned despotism, and the human will was rendered inert by belief in fatalism. The effects of these diverse influences are very visible in the character of countries dominated by the two religions. But the spirit of progress does not manifest itself in Christianity, where it has habitually breathed the Asiatic atmosphere ; as in the case of the Arminian and Nestorian churches. Every religion is inevitably affected by other circumstances which hinder or hasten growth ; for religion, though a very important element, is but one of many influences that go to form the character of individuals or nations. A plant cannot grow and blossom by sunlight alone ; it needs the agency of air, earth, water, and a variety of chemical combinations. The case is analogous with human development ; it is going on all the time, by aid of multifarious influences, most of them unnoticed, and some greatly overrated.

Whatever disadvantages Buddhism has had to encounter, candor compels the admission that it has been more true to its own professions than Christianity has been. It has extended very widely, and has more followers than any other religion in the world ; but its progress has been uniformly peaceful. It has never offered the alternative of baptism or slaughter to conquered nations, as Christianity has

done ; it has never persecuted its Hindu spiritual parents, as Christianity has persecuted its spiritual parents the Jews ; and it has never tried to compel a uniform profession of faith by the establishment of an Inquisition, to torture and burn non-conformists, as Christianity has done.

Unwillingness to acknowledge whatever is good in religions foreign to our own has always been a very common trait of human nature ; but it seems to me neither generous nor just. Sir William Jones, an English scholar, went to Hindostan in 1783, and applied himself diligently to the study of oriental literature, then almost unknown in the nations of the West. He published some translations from the Sanscrit, which he described as a very rich and copious language, obviously more ancient than any other language known in the world. The English clergy, and other European scholars, were greatly disturbed by this announcement. They had always believed Hebrew to be the most ancient of all languages, and the mother of all religious ideas ; and the possibility that any had preceded it seemed to remove the platform from under their feet. Dugald Stewart published a pamphlet in which he denied the existence of any such language as Sanscrit, and stigmatized all that had been quoted from it as forgeries of the Brahmins. Many scholars are now well versed in Sanscrit, and considerable portions of the Hindu Sacred Books have been translated from it and rendered accessible to the public. This, and

kindred developments, are teaching us that mankind are more nearly akin than they have been supposed to be.

With regard to three primeval ideas there is observable similarity among all ages and nations. They have all conceived of One Supreme Being, who created and sustained all things; they all believed that man had within his body a soul, which shared the Immortality of the Eternal Source of Being, whence it was derived; and a Natural Law of Justice, the basis of all other laws, early dawned upon all human minds. Ideas of how or where the Divine Being existed were vague; and so they remain unto the present day. All the people on earth, from the beginning of time, have been "feeling after God, if haply they might find him;" and still we are obliged to ask, as Job did many centuries ago, "Canst thou by searching find out God?"

The earliest and most prevalent idea seems to have been Pantheism, which means God in All Things. More explicitly defined, it means that God is the Soul of the Universe, and the universe is his form; that the smallest creature and the minutest particle of matter exist by having within them a living principle, which is a portion of the Universal Soul; that every object we see was originally an idea in the Divine Mind, and could not otherwise have come into existence: as no machine could be made without first being an idea in some human mind. This doctrine still prevails in the Hindu and Budd-

hist religions ; and gleams of it occasionally appear in the literature of all nations. It is conspicuous in the writings of the sect called Sufis ; Spinoza, the learned and devout Jew, could conceive of the existence of God in no other way ; and Pope, the English poet, expresses it in the lines, —

“ All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

Hebrews conceived of God as a Great King, a Mighty Ruler, who rewarded those who obeyed his commandments and brought offerings to his temple, but who took vengeance on those who disobeyed his laws ; especially on those who made offerings to other gods.

Grecian and Roman philosophers deemed it irreverent to suppose that the Supreme Being could be angry ; and they were offended by the descriptions of the poets, which represented deities as revelling in all human passions.

Hebrews called God a Father, but they thought of him only as the “ Father of Israel ;” the “ Father of all who feared him.” Christianity, which included both Jews and Gentiles among its converts, removed that limitation, but established a new boundary, by representing God as “ the Father of all who believed in his son Jesus Christ.” This idea has gradually expanded ; and now there may be found many, in all religions, who think of God as the Father of the Whole Human Race, and caring for them all.

But there has never been any religion strictly and entirely monotheistic. The human soul, in its helplessness, and its longing for support and guidance, has always been striving to connect itself with the far-off Infinite by means of intermediate links in the chain of being. The ancient sages of Hindostan conceived of One Central Source of Life; but between the Universal Soul and their own souls they imagined successive gradations of Spirits, employed as agents; and they believed that a Deity had more than once come down to earth and dwelt among men, to show them the way of salvation. Hence they worship Crishna, their most beloved incarnation of Deity, and pray to him for help; while the Supreme One is merely an abstract idea, a subject of thought, in the minds of their wisest men. The same is true of the Buddhists, who believe Buddha to have been an incarnation of Deity, and to him they offer prayers and praise.

In the religion of Zoroaster, hosts of Spirits, good and evil, influence the actions of men, and contend for the mastery of the world.

The ancient Hebrews worshipped but One God; but they supposed him to be the God of their nation only; and that other deities, of a lower order, took care of other nations. It was an almost universal custom among the ancients to bow and kiss the hand to sun, moon, and stars, in token of reverence for the powerful Spirits of those luminaries. But Moses forbade that practice to the Hebrews; giving

as a reason that the Supreme God had chosen *them* especially, "to be unto him a people of inheritance," and had assigned to the inferior Spirits of planets and stars the care of "all other nations under the whole heaven." Therefore, they habitually styled Jehovah "God *of* gods, and Lord *of* lords." They also recognized various degrees of angels, who are often mentioned in their Sacred Records as messengers from God to "his chosen people."

The philosophic minds of Greece and Rome attained to elevated ideas concerning a Supreme Being; but they supposed that Spirits of the Stars, and of other departments of Nature, were employed as his agents in the affairs of men.

Many of the early Christians believed in Spirits of the Stars, and other intermediate Spirits. Origen, one of the Christian Fathers, says: "We know that angels have the government of fruits and seasons, and that the production of animals is committed to them. We speak well of them, and think them happy that they are intrusted by God to manage the conveniences of human life. But we do not give them that honor which is due to Deity alone. For neither does God allow it, nor do they desire it. They equally love and care for us, whether we do or do not sacrifice to them." It was quite a common belief with the early bishops of the Christian church, that Jupiter and other deities of Greece and Rome were real existences, and very powerful; but that they were Evil Spirits, bent upon hindering the

progress of Christianity. They maintained, however, that Christians could, and did, cast them out of persons and places, by making the sign of the cross, and commanding them to depart, in the name of Jesus.

At the present day, Roman Catholics, who constitute a large majority of the Christian world, address fewer prayers to the Supreme Being than to Jesus, whom they believe to have been an incarnation of Deity ; and more prayers are addressed to his mother than to her son. They also invoke the aid and intercession of a multitude of Departed Spirits, called Saints. Nations, cities, trades, and individuals are supposed to be under the especial protection of some Patron Saint ; as St. George of England, St. Denis of France, St. Patrick of Ireland, St. James of Spain, St. Genevieve of Paris, St. Victor of Milan, St. Januarius of Naples, St. Cecilia of musicians, St. Catherine of students, St. Maurice of soldiers, St. Martha of housekeepers, &c. In all Catholic countries, the populace may be seen kneeling and praying before images of Mary and the numerous Saints.

Protestant Christians generally believe in Guardian Angels, but they offer them no prayers. A great majority of them believe that Jesus was an incarnation of the Deity ; his name has peculiar power to excite their devotional feelings, and the use of it is deemed necessary to render their prayers acceptable to God.

This desire to bring the Infinite and Incomprehensible One nearer to us, by means of some mediatorial being more akin to ourselves, was strongly

expressed by Henry Ward Beecher, when he said: "All that there is of God to me is bound up in the name of Jesus Christ. A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that I am taught to call the Holy Spirit. Neither are to me aught tangible, restful, accessible. But Jesus Christ stands my *manifest* God. All that I know is of him, and in him."

The Jewish and Mohammedan religions are more nearly monotheistic than any other forms of faith; for though they believe in the subordinate agency of Gabriel, Azrael, and various other angels, they never invoke any intermediate being when they pray to God; and the idea of Deity incarnated in human flesh is shocking to their reverential feelings.

Belief in the Immortality of the Soul appears almost universally in the earliest records of human thought. Sorrow for the death of dear friends, and inexpressible longing for reunion with them, would naturally give birth to this hope; and probably it was strengthened from time to time by the phenomena of dreams, visions, and clairvoyant-trances, which have occurred more or less frequently in all ages of the world, and of which science has not as yet given any satisfactory explanation. The early prevalence of the belief is sufficiently indicated by the fact that the ancient nations, almost without exception, offered oblations and prayers to the Spirits of departed ancestors. Hindus, Chinese, Greeks, and Romans,

on the anniversary of the day of decease, or when they were about to undertake any difficult or dangerous enterprise, were accustomed to place offerings on the tombs, and pray to the Spirits of their ancestors for protection and success: The very ancient Greek poet Hesiod, 900 years B.C., describing the Age of Innocence, says: "Men became divinities after they died; they were the protectors of the living, and guardians of the moral laws." Virgil describes Æneas as offering oblations and prayers at the tomb of his ancestors. Xenophon, in his history of Cyrus the Great, represents him as saying, when about to die, 529 years B.C.: "If the Spirits of the dead have not power and virtue, how is it that honors continue to be paid to them?" Romans habitually invoked the blessing of ancestral Spirits; and they had an annual festival, called Parentalia, in honor of the Souls of all Ancestors.

Sacred Books usually give assurance of immortality, accompanied with descriptions, more or less vivid, of a future paradise for the good, and a place of suffering for the wicked. But the Sacred Records of the religion taught by Moses are a singular exception. He says nothing to the Hebrews concerning eternal life. The rewards promised, and the punishments threatened are all of a temporal nature. He says to the people of Israel: "Thus saith the Lord: If ye obey my commandments, I will give you rain in due season. I will bless the grass of the field, and the increase of the cattle, and the flocks of sheep.

The land shall yield her increase, and the trees shall yield their fruit ; and ye shall eat bread to the full. I will rid wild beasts out of the land. Ye shall chase your enemies, and they shall fall before you by the sword ; and ye shall dwell in the land with safety."

"But if ye do not observe to do all his commandments and his statutes, which I command you this day, the Lord shall make the rain of thy land powder and dust. The heavens over thy head shall be brass, and the earth under thee shall be iron. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of sheep. The Lord shall smite thee with pestilence, with consumption and fever, with madness and blindness, and with the sword. Thou shalt be smitten by thine enemies, and flee before them."

The English Bishop Warburton explained this peculiarity of the Pentateuch, by saying that the doctrine of a future state had been taught in "heathen countries," because it was deemed necessary as a means of keeping the people in order ; but that Moses, though he believed the doctrine, did not teach it, because he preferred to control the Hebrews purely by inspiration and the perfect Law.

Ideas of a future life have always been very distinct among the Hindus and Buddhists. In Buddhist countries they never say a man is dead ; they say, "His soul has emigrated." Hindu and Buddhist Sacred Books give glowing descriptions of vari-

ous degrees of paradise, where there are crystal rivers, delicious fruits, golden palaces, and ravishing music. These are attainable to those who deal justly and kindly, who speak the truth, and observe the prescribed ceremonials of religion ; and so fascinating is the prospect, that it has not unfrequently led to suicide. But those who aspire to the highest degree of sanctity expect a reward which they deem infinitely superior to any region of paradise. Their earnest aspiration is to be re-united to the Soul of the Universe, from which their own souls originally proceeded. To accomplish this, they practise benevolence and humility, renounce the duties and pleasures of this world, torture their bodies, and spend their time in fasting, meditation, and prayer. By these means, some of them are thought to have become, even in this life, one with God. They are figuratively said to be born again, and are habitually spoken of as "twice born" men. These devotees give the most fervid descriptions of the state of beatitude they experience here, and of that they expect to enjoy through all eternity. The loss of their individual consciousness, involved in this idea of complete absorption into the Soul of the Universe, seems to have no disturbing influence ; they are supremely blest in being "one with God."

Zoroaster, the prophet of the ancient Medes and Persians, promised immortality, in regions of splendor, to those who resisted Evil Spirits and obeyed the Good.

The ancient Greeks believed in immortality, but their wise men considered the subject too sacred to be talked of to the common people. Mysteries, of a very grand and solemn character, were performed in the temple at Eleusis, to exemplify the nature and destiny of the soul; but only a few, who had been prepared by severe probations, were allowed to witness them. The doctrines there taught are unknown; but something may be conjectured from fragments that have come down to us. They believed the soul lived always, but was subject to changes of form. To typify this, a butterfly emerging from its chrysalis was a common emblem on their tombs. Poets described a paradise called Elysium, where philosophers, poets, and heroes wandered among majestic groves and blooming gardens, enjoying themselves with music, chariot-races, and whatever else they had liked best on earth. None of the common people are mentioned as entering there; and it is not known what ideas the populace entertained concerning a future life. Some supposed Elysium to be in a middle zone of the air; others, on a far-off isle of the ocean. Plato evidently conceived of it as the ethereal region where the souls of men dwelt before they came into bodies in this world, and where glorious types of all earthly objects pre-existed. He says: "There is a world of realities, of which all the beautiful things on this earth are mere faint reflections. Colors there have a more wonderfully pure and brilliant beauty than any we see in this world.

All trees, flowers, and fruits grow there, each according to its nature. The stones are transparent, and of colors so beautiful that rubies and emeralds are but dim representations of them. Animals and men are also there ; some dwell about the air, as we do about the sea ; others on islands, which the air flows round. They have dwellings, and temples of the gods, where gods really dwell. And they have intercourse with the gods by voices, and oracles, and visions. They surpass us in sight, hearing, and every thing else, as much as air excels water, and ether excels air, in purity. They can see sun, moon, and stars as they really are. To affirm positively that these things are exactly as I have described would not be becoming in a man of sense. But since our souls are assuredly immortal, it seems most fitting to believe that something of this kind takes place with respect to our souls and their habitations."

After the prosperous reigns of David and Solomon, the Hebrew nation were much troubled with incompetent kings, foreign invasion, and internal discord. During these turbulent times their courage was sustained by prophets, who predicted the coming of a prince, of the line of David, who would put all their enemies under their feet, and make the chosen people of God more glorious than ever. Nebuchadnezzar conquered the Hebrews, 586 years B.C., and carried large numbers of the people captives into Babylon. The ancient nations, groaning under oppression and continual wars, generally cherished hopes of a future

Golden Age, when some holy man would come and govern them in righteousness and peace. These expected deliverers had various names in various countries : Hebrews called theirs the Messiah, which means the Anointed, and translated into Greek is Christos, which we call Christ. During their exile in a strange land, they naturally clung very tenaciously to this prediction. They adhered to the Law of Moses, but in process of time their new surroundings inevitably produced changes. Their language became mixed with the Chaldean, and several ideas, not previously recorded in their Sacred Writings, began to appear among them. The religion of Zoroaster, which prevailed in Chaldea, taught the resurrection of the body and a Day of Judgment, when all the world would be summoned to give an account of their actions. Perhaps these doctrines became mixed in the Hebrew mind with previous conceptions of the advent of a conquering prince, in the venerated line of David. At all events, in later periods of their history we find an expectation that their Messiah would come to judge the whole earth ; that all dead Hebrews would have a bodily resurrection, and that all living Hebrews would be gathered together with them in Jerusalem, where their Messiah would reign over them for a thousand years, with unexampled splendor, and all the people would revel in a superabundance of corn, wine, oil, and whatever else they deemed delicious.

The exiled people obtained permission from King

Cyrus to return to Jerusalem, 538 years B.C., and, as those who returned were mostly of the tribe of Judah, they were thenceforth called Jews. Their leader was the prophet Ezra, whom they revered as second only to Moses; and whom some believed to be equally recipient of inspiration from God. Ezra, with the assistance of the prophet Nehemiah, established synagogues for the religious instruction of the people, and arranged a ritual of prayers and reading for the services therein. As the Laws of Moses prescribed not only the religious ceremonies but the civil laws of the Hebrews, it was of immediate necessity that those laws should be clearly arranged and explained to the people for their government. During successive wars and captivities, the Sacred Writings had become scattered, dislocated, and some of them lost. Ezra appointed a college of learned men to gather up traditions from the aged people, and to collect all the copies that could be found of their Sacred Scriptures. New ideas, and new emergencies gave rise to extended interpretations of the Law of Moses, and the adoption of various traditions, which had been handed down orally from generation to generation. This produced sects. A sect called Sadducees adhered to the original Law of Moses, but did not invest with divine authority the Commentaries upon it, and the Oral Traditions. They denied the immortality of the soul and the resurrection of the body. The sect called Pharisees were zealous believers in the Commentaries and

Traditions, and rigidly observed all the ritual of ceremonies ; in consequence of which Jesus charged them with making the Law of Moses of no effect by their traditions. When the Romans subjugated the Jews, 63 years B.C., the Pharisees resisted the payment of tribute to Cæsar, and rendered themselves very popular with the people by their abhorrence of the Romans and their glowing descriptions of the coming kingdom of the Messiah on earth, of which all Israelites were to partake, except those who denied the resurrection of the body. This state of the public mind produced several claimants to the office of the Messiah, who had more or less followers. One of them was actually anointed and crowned, and placed himself at the head of a considerable army. These attempts at sedition were vexatious to the Roman government, and rendered them very suspicious and severe toward all who were accused of claiming to be King of the Jews.

Some of the Pharisees believed the soul died with the body, and would be raised with it at the resurrection. But the prevailing opinion was that the souls of pious Israelites went to Paradise when they died, and waited there for the summons of the Messiah. They maintained that God originally created a certain number of Hebrew souls, and that these would keep returning to the earth in new bodies as long as the world lasted. This gave rise to the idea that John the Baptist might be Elias come again ; and that Jesus might be Elias, or one of the old prophets.

They supposed that children were punished for the sins of parents ; and also that when a soul came into a new body it suffered by diseases, or mishaps, for the wrong it had formerly done while existing in another body ; hence the question concerning the man *born* blind : " Did this man sin ? or his parents ? " It was likewise a common idea that wicked souls, by way of penance, were sometimes sent back to earth in the form of animals. But at the general resurrection all Jewish souls would be purified, and enter into the joys of the Messiah's kingdom on an earth renovated and beautified for their presence.

There was another sect, of unknown origin, which dwelt near the Dead Sea, about 200 years B.C. They were famed for skill in healing, and were called Essenes, which means physicians. They lived in communities remote from cities, and were generally farmers, or shepherds. They drank only water, and lived on bread, fruit, and vegetables. They had no women among them, and considered celibacy essential to holiness. Their truthful and direct speech was so proverbial, that the simple yea and nay of an Essene were deemed more reliable than the oaths of other men. They objected to oaths, which they said implied distrust that ought not to exist among honest men. Sadducees valued only the literal sense of the Law of Moses ; Pharisees said it had a literal and a spiritual sense, both of which ought to be revered ; Essenes attached no importance at all to the literal sense, but spent much time in studying the spiritual

meaning. They said God created all men equal ; therefore they would call no man master, and would have no servants ; making it a rule to wait upon one another. When they travelled, they never took money or change of garments. When they entered any town they inquired for an Essene, and having found one they tarried with him as long as they remained in the neighborhood. Their ideas of the soul differed from those of all other Jews, and probably had a Hindu or Egyptian origin. They thought it had pre-existed in some high ethereal sphere, and had been fatally attracted toward the earth, where it became imprisoned in a body. They did not believe in the resurrection of the body, but thought the soul escaped from it at death ; the good to go to a delightful paradise above, the bad to deep places of suffering below. They believed God employed successive gradations of Spirits as mediators between himself and the souls of men ; and that he fore-ordained every event of human life, even the very smallest. They abhorred war, and forbade the manufacture of any deadly weapon. They inculcated complete forgiveness of injuries, and expected the Messiah would come as the Prince of Peace.

Such is a very brief summary of opinions among the Jews at the time Jesus was born.

In the Christian Scriptures, there are no descriptions of heavenly abodes, except in the Book of Revelations, which seems to be written in the form of allegories. Its pictures of heaven remind one of the

splendid audience-chambers of oriental kings. "The Lamb of God" is described seated on a throne encircled with "rainbows like unto emeralds," and before it is "a sea of glass like unto crystal." There are Spirits in white raiment and crowns of gold, some of whom wave golden censers filled with incense, "which is the prayers of the saints;" others play upon golden harps, sing "Glory to the Lamb!" and bow down in worship before the throne continually. This Book, written after the time of Jesus, has always been a great puzzle to commentators, who have found a variety of spiritual meanings in its allegories.

Jesus gave no detailed account of heaven; he merely said, "In my Father's house are many mansions." In the New Testament, eternal life is repeatedly promised to "those who believe in Jesus Christ, and are baptized in his name." This limitation was adopted by the Christian churches; and it necessarily involved the belief that the millions of people of other religions, most of whom never heard of Jesus, must inevitably be either annihilated or damned. Henry Dodwell, who in 1688 was Professor of History in Oxford College, England, published a sermon to prove that the human soul was not immortal, until Christianity made it so by administering the rite of baptism in the name of Jesus; by which process the recipient became united with "the Divine Baptismal Spirit." And he maintained that, after the Apostles, none had the power of con-

ferring this Divine Immortalizing Spirit except regularly ordained Bishops. The belief that only the baptized can go to heaven still prevails extensively among Christians ; hence, the extreme anxiety of Catholics to have a babe baptized immediately.

The Jewish belief in the millennium passed into Christianity. Jesus said : " All the tribes of the earth shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Know that it is near, even at the doors. *This generation* shall not pass till all these things be fulfilled. . . . Watch, therefore, for ye know not what hour your Lord doth come. . . . Therefore, be ye also ready ; for in such an hour as ye think not, the Son of Man cometh. . . . Verily I say unto you, ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." At another time, he said : " Verily I say unto you, there be some of them who stand here, who shall not taste of death till they have seen the kingdom of God come with power." At another time, when Peter questioned him concerning John, he replied, " If I will that he tarry till I come, what is that to thee ? " And when he partook of the last supper with his disciples, he said, " I will not taste wine again until I drink it new in the kingdom of God."

The Apostles seem to have interpreted these sayings literally, and to have expected the coming of the Messiah on earth during their life-time. And a tradition extended universally, that the Apostle John would surely be living on the earth when the Messiah came to establish his kingdom. That the mother of James and John had this expectation is manifest from her petition to Jesus: "Grant that my two sons may sit, the one on thy right hand, the other on thy left, in thy kingdom." And a similar expectation is indicated by the other ten Apostles, when they "were moved with indignation against the two brethren," for thus claiming the highest places in the coming kingdom. The same idea is implied by the question, "Wilt thou, *at this time*, restore the kingdom to Israel?"

Paul said to his hearers: "We shall not all sleep [that is, die]; but we shall all be changed. At the sound of the last trumpet, the dead shall be raised incorruptible; and in a moment, in the twinkling of an eye, we shall all be changed; for flesh and blood cannot inherit the kingdom of God. . . . The Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God. The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." And again he said: "When Christ shall appear, then shall ye also appear with him in glory." And again he says: "Of times and seasons

ye have no need that I should write unto you ; for yourselves know perfectly that the day of the Lord cometh as a thief in the night ; therefore let us watch and be sober." John also says : " It doth not yet appear what we shall be ; but we know when he shall appear we shall be like him ; for we shall see him as he is." And Peter says : " The day of the Lord cometh as a thief in the night. The earth, and the works that are thereon, shall be burnt up. But we, according to promise, look for a new heaven and a new earth, wherein dwelleth righteousness. Seeing that ye look for such things, be diligent that ye may be found of him without spot and blameless." The author of the Book of Revelations says : " I saw the souls of those who were beheaded for witness of Jesus, and they lived and reigned with Christ a thousand years ; but the rest of the dead lived not again till the thousand years were finished."

Gentile converts to Christianity were eager for the promised Golden Age of the world, and Jewish converts were eager for the coming of the Messiah's kingdom ; therefore, it is not surprising that the doctrine of the millennium was universally adopted by the early Christian teachers. Irenæus and Justin Martyr especially delighted in giving glowing pictures of it ; and though Jesus had said his kingdom was not of this world, their imaginations of it were decidedly of an earthly character. They said : " In those days every stalk of wheat shall make ten thousand pounds of the finest flour ; each shoot of grapes

shall bear ten thousand bunches ; and every bunch shall bear ten thousand grapes. And when any of the saints shall go to pluck a bunch, another bunch shall cry out, Take me ! I am better." Some of the Christian Fathers took more spiritual views of the millennium, but they all believed it was coming. Jews believed that the kingdom of their Messiah on earth would be for Jews only. Christians believed that all Jews who rejected Jesus as their Messiah would be shut out from the blessedness of the millennium, which would be enjoyed by Christians only. During five centuries, very glowing descriptions were given of the happiness of that promised time. Meanwhile, John and Paul had died without witnessing it ; but it was believed they had been taken up into Paradise, and were waiting there to appear with Christ, at his second coming.

When Christianity was sanctioned by the Roman government, and ceased to be persecuted, this doctrine gradually became less prominent. But, for the first three centuries, an Epistle bearing the name of Barnabas was read in the churches. And that Epistle declared that the world would come to an end in six thousand years from the Creation, because it had been made in six days, and a thousand years was to the Lord as one day ; and that the seventh day would be a thousand years of millennial rest. From this, and from some passages in Daniel, it was calculated that the Day of Judgment would come one thousand years after the birth of Jesus. Conse-

quently, the approach of the year 1000 was watched with great anxiety and excitement, and the business of this world was much neglected. After a while, that agitation passed away ; and the doctrine of the millennium slipped more and more into the background. It has however re-appeared from time to time, and has been zealously preached and believed within the present century.

Jews also continue to believe that their Messiah will come, and gather all the scattered children of Israel together in the Holy Land ; and that their temple in the New Jerusalem will far surpass the magnificence of Solomon's. The more liberal among them indulge the hope that all the Gentile nations will become converted to the faith of Israel, and that the whole world will be governed by the Law of Moses.

Mohammed gave glowing pictures of the joys that awaited true believers, "if they have forsaken their sins, and prayed to God to pardon them, and have given alms freely, and bridled their anger, and forgiven men." He declared that he saw "gardens, where rivers flow ; and angels were building palaces with blocks of gold and silver and rubies, cemented with the soil of Paradise, which is pure musk. In those gardens of delight the faithful shall repose on couches adorned with gold and precious stones. Youths blooming with immortal beauty shall wait upon them with whatsoever birds or fruits they may desire, and with goblets of wine, the drinking of

which shall not disturb the reason, or cause their heads to ache. They shall have for companions fair damsels, resembling pearls hidden in their shells, and having large dark eyes. They shall not hear any charge of sin, nor any vain discourse ; but only the salutation, Peace ! Peace ! ”

I know not how far enlightened Mohammedans accept these descriptions literally. But in countries more favorable to the expansion of the human mind, ideas concerning a future state have been gradually changing from age to age. Visions of heaven in the semblance of gorgeous Asiatic palaces gave place to thoughts of it as a temple, where perpetual worship was performed by prostrations, and waving of censers and singing of psalms. These pictures had peculiar attractions in the Middle Ages, when men were in continual danger, and churches and convents seemed the only places of rest and peace. In these latter years homes have become safer, and have been rendered more agreeable and interesting by an increasing recognition of women as the friends and equal companions of men ; and as human beings long to find in another world what seems to them the most desirable lot on earth, there has been an increasing tendency to think of heaven as a home, where we shall rejoin the loved ones who have gone before us, and where we may exercise tender guardianship over the friends who remain in this world.

Emanuel Swedenborg says (as Plato did, though in different terms) that every object on this earth

exists also in the spiritual world, only far more glorious in beauty. He describes gardens, and dwellings, and flowers, and fruits ; and he says departed little ones are very happy with their angel teachers, "who, when they were in this world, were women full of maternal tenderness." And though the believers in his doctrines are not numerous, his writings have undoubtedly had great influence in modifying old ideas, and rendering heaven more home-like. Modern Spiritualism has also done much to produce a feeling of familiarity with the other world ; a familiarity so tangible and earthly, as to be repulsive to many reverential minds. But it performs an important part in helping to banish the grim skeleton armed with a dart, and to introduce death as an angel leading us home.

Hindu and Buddhist Sacred Books describe places of future suffering as vivid as are their pictures of various degrees of Paradise. There are fourteen of these wretched abodes, each of the lower gradations being more dreadful than those above it. In these places human souls suffer according to the degrees of their wickedness on earth. Some are immersed in nauseous mud, some are continually stung by serpents, some are embraced by red-hot iron, and some are thrown into the lowest pit filled with burning charcoal. Some, who have not been bad enough to need such torments, transmigrate into the forms of various animals, more or less vile or ferocious, according to the character of the deceased. But all

these states of degradation, or suffering, are probations intended for the purification of souls. The door of hope is not closed even for those in the lowest pit. When they have become sufficiently purified by suffering, they may gradually ascend and return to earth, — sometimes as animals, but finally as men, — with a renewed chance to attain to Paradise, or to beatific absorption into the Universal Soul.

Zoroaster taught that the souls of the wicked, for terms of time, would pass through sufferings by water and fire; but he also left the door of hope open for all. In the Zendavesta it is said: "If a man neglects to combat evil within himself, he has reason to fear that Evil Spirits will seize him and carry him where he will be punished according to his sins; not to satisfy the vengeance of Deity, but because, having connected himself with evil, this is the only way for him to become purified therefrom, so as to be capable of enjoying happiness at a future period."

The ancient Greeks and Romans believed in a subterranean abode which they called Hades, or Tartarus, where the wicked were chained and scourged, and gnawed by hungry wolves, and tormented with thirst in sight of water they could not reach. Some souls wandered for a while in forests; not being good enough to enter Elysium, or bad enough to be consigned to Tartarus. Some were cleansed of their sins by being submerged in deep waters, or passing through intense fires. After going

through probations painful according to the degrees of their guilt, they finally attained to Elysium, which means Rest. At the end of a thousand years, all would return to the earth again, with liberty to live such a life as they chose. Those who returned three times into bodies on earth, and each time lived wisely and virtuously, ascended into the "world of realities," there to dwell for ever with the immortal gods.

The Christian Scriptures speak of no gradations of reward or punishment; and the common belief among Christians is that the human race is divided into two classes, — saints and sinners; the former of whom all go to heaven, and the latter all go to hell. In both cases, the condition is represented to be of eternal duration. Jesus speaks of the wicked as "cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." When their deeds are brought unto judgment, he says, they will hear the terrible words, "Depart from me into everlasting fire prepared for the Devil and his angels." In the Book of Revelation it is declared: "If any man worship the beast or his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torments ascendeth up for ever and ever; and they have no rest, day or night." For many centuries, the preaching

of Christians was lurid with the fires of this pit, and it still continues to be so to a considerable extent. Travellers in Catholic countries continually meet by the road-side pictures of devils, with pitchforks, hurling human souls into blazing fires. But Catholics agree with the Hindus and Buddhists in their belief of an intermediate state, between heaven and hell, where the wicked are punished for their sins for a term of time proportioned to their guilt, and which may be shortened by the prayers and offerings of surviving friends, — the merit of whose righteousness is imputed to the souls they pray for. The majority of Christians probably retain an abstract belief in the eternal torment of the wicked by fire ; but it has become far less prominent in their preaching. Some sects never allude to it at all. Others give allegorical interpretation to the texts that assert it, and thus arrive at the conclusion that all souls become purified by a limited probation of fire, and finally attain to happiness ; or that they suffer only from the stings of their own remorse, and the scorching of their own recollections.

Mohammed declares that souls, when they leave the body, are obliged to pass over a bridge, "fine as the thread of a famished spider," and sharp as the edge of a scimitar. Beneath this bridge the flames of hell are roaring ; on the other side lies Paradise. Some, who are not quite good enough to enter Paradise immediately, remain in a partitioned place, till by acts of adoration they have atoned for the evil they

have done, or for the acts of worship they have omitted. Pious believers are conveyed over the bridge like a flash of lightning. Some pass over it slowly and with difficulty ; and some slip off into hell, where devils tear them with red-hot pincers, and pour fire down their throats. There are seven hells. Sinful Mohammedans are in the upper one ; and hypocrites of all religions are in the lowest abyss. But though Mohammedans may have to suffer for their sins hundreds or thousands of years, according to their degrees of guilt, they will all attain to Paradise at last, because they believed the true faith, and because Mohammed continually intercedes with God for them.

Mohammedans are divided into many sects, and though all believe the Koran to be an inspired book, they interpret it in various ways. Thus some say the thread-like bridge over hell into Paradise merely means the narrow and difficult path to holiness. Hindu and Buddhist ideas have become mixed with Mohammedanism, as they were with primitive Christianity. There is quite a numerous sect, mostly in Persia and India, called Sufis, who tend greatly to asceticism and monastic seclusion ; and who, by prayer and meditation, seek to become one with the Universal Soul. Devotees among them, who think they have attained to complete self-renunciation, sometimes say, "I am the Truth ;" "I am one with God." In this state of complete regeneration, they think, Sacred Books can be dispensed with ; and

heaven and hell signify to them good and evil states of mind.

The present century is remarkable for a lively interest in past ages. In the material world, men are laboriously exhuming buried cities and cemeteries. Embedded in masses of sand and clay they find gems and gold, which human thought and imagination have wrought into forms of grotesque or graceful beauty. Another class of men are exploring the ancient mind, in such vestiges of it as can be found in written records of the past. Encumbered with much spiritual sand and clay these diggers find mental gems, reflecting the light of heaven in varied hues, and forms of thought and feeling which, whether they are clumsy, fantastic, or graceful, are fashioned from the precious gold which man received from his Creator.

Of late years, several learned books have been written on the subject of ancient religions. In this little volume I have purposely avoided puzzling the brains of my readers by any attempt at analyzing the varied forms of faith. I have had but one object, and that a very simple one; namely, to show that the fundamental laws of morality, and the religious aspirations of mankind, have been strikingly similar always and everywhere. Indeed, when we examine them, they appear so much alike, that, at the first glance, the human race seem to have been continually moving round in the same circle. But though prog-

ress has been circular, it has not been on the same plane. The circles ascend perpetually ; the ladder we climb is spiral ; every thing that is was evolved out of what has been. We cannot understand why good and evil, false and true, have been perpetually manifested in the mind of man ; nor why gentleness and ferocity, beauty and ugliness, nourishment and poison, creation and destruction, have been productions of the material world through all its manifold evolutions. But when we measure by centuries, we see that the mind of man and the outward world have both been gradually though slowly improving. Who-soever makes diligent use of life, and strives to follow the light of reason and conscience, helps on the progress of the world by his own individual growth.

Those who wish to look more closely into the subjects I have merely indicated in these pages, and who have leisure to do so, will find ample facilities in the public libraries. But the most essential qualification for such investigation is to enter upon it with a mind entirely unprejudiced. White, which is the equal reflection of all colors, cannot be seen by a man while he wears green or red spectacles.

The more closely and candidly we look into these things, the more fully shall we realize that human aspirations and human weaknesses have a common root, and that the growth from it is similar ; making due allowance for difference of soil, climate, tillage, and numerous inter-graftings.

To "scorn any thing which a nation's heart has

held for ages holy," is surely neither wise nor kind. All we poor mortals are groping our way through paths that are dim with shadows ; and we are all striving, with steps more or less stumbling, to follow some guiding star. As we travel on, beloved companions of our pilgrimage vanish from our sight, we know not whither ; and our bereaved hearts utter cries of supplication for more light. We know not where Hermes Trismegistus lived, or who he was ; but his voice sounds plaintively human, coming up from the depths of the ages, calling out, "Thou art God ! and thy man crieth these things unto thee." Being thus closely allied in our sorrows and our limitations, in our aspirations and our hopes, surely we ought not to be separated in our sympathies. However various the names by which we call the Heavenly Father, if they are set to music by brotherly love, they can all be sung together in harmony.

If Christianity had been true to its professions, the whole world would have been attracted by it, as bees are by sweet flowers. But the mournful truth is that its practice has been the reverse of its theories. It does great harm to the souls of men to make noble professions which they do not manifest in actions ; and as the tallest mountain casts the deepest shadow in the water, so the higher the assumed standard the lower is the state of morals produced by a practical disregard of it. It will require many generations for Americans to recover from the demoralizing effects of reading the Declaration of Independence, year after

year, with loud vauntings and ringing of bells, while they held millions of the people in abject slavery. And a similar effect is produced by repeating every Christmas day the angels' song of "peace on earth and good-will to men," while we cheat in trade, and break treaties with weaker tribes, and exterminate Seminole Indians because they refuse to give up their wives and children to become slaves, and massacre friendly Mexican neighbors because we covet their land, and fill our pockets with money by selling a deadly article that "steals away the brains of men."

We are no worse than other Christian nations. Yet they all marvel that the whole world does not bow down with reverence before Christianity! They forget that people of other religions make acquaintance with theirs principally through the medium of grasping traders and sensual sailors; neither of whom are favorable exemplifications of the Golden Rule, or the Sermon on the Mount.

It is a melancholy fact that some earnest souls, educated in other forms of faith, have been attracted by our theories only to be repelled by our practices. That pure and enlightened Hindu, Rammohun Roy, became in love with the teachings of Jesus. He went to England, expecting to find there a Christian community living together like a band of brothers. He found haughtiness in one class, servility in another; super-abounding wealth on one side, rags and starvation on the other; stately cathedrals and pom-

pous ritual, and the worship of God made a matter of bargain and sale. And he whose sensitive, truth-seeking soul had been pained by missionaries calling him "a heathen," died sad and disheartened because he could not find his ideal of a Christian.

And in our own midst there are many to whom pious professions become a subject of hissing, by reason of the worldliness with which they are accompanied. Such hissing is not, in many cases, caused by want of reverence for what is good, but simply by a hatred of shams. Let us respect sincerity, wherever we find it; and let us cease from judging people harshly because they cannot believe what seems to us to be true. Belief is not in our own power. Natural organization, education, surrounding circumstances, and the various experiences of life, gradually change our views, without our willing it, or even being conscious of it. I presume no reflecting person could say that the state of his mind, on any subject of mere opinion, remained the same at sixty years of age as it was when he was twenty years old. And these inevitable changes come to different individuals in diverse forms.

With a large majority of people, the love of approbation and the force of habit are so strong, that they prefer peace to progress. They go on using customary phrases and forms, without thinking much about what their significance or influence may be; and all whose mental organization leads them to question their import, they brand as infidels. But

there are different kinds of infidels, as there are different kinds of Christians. Some Christians join the church, partake of ordinances, and repeat prayers, merely because custom has rendered it respectable ; others find real support and consolation in such observances. Some persons are infidels because they find religion an uncomfortable restraint ; others are infidels not from want of principle, but from having so much principle that they will not, by conforming to established usages, appear to believe what increasing knowledge has compelled them to doubt. The word sceptic, in its Greek origin, simply signified one who looks about him carefully ; and this describes a large class of active minds at the present period. They reverence truth, and in their diligent search for it they are carefully shading their eyes from cross-lights, that they may see things as they are.

Two classes of minds always have existed, and always must exist, because they are as necessary to preserve equilibrium in the world of Mind, as are the centripetal and centrifugal forces in the world of Matter. In ancient times Jesus said, "the Jews ask for a sign, and the Greeks seek wisdom ;" and this distinction exists quite as strongly in the mental organizations of people in modern times. Some have no power to stand alone ; they seek some changeless authority to lean upon ; they cannot feel sure that truth is truth, unless it is endorsed by some miraculous interposition of super-human power. Another class of minds perceive that truth is its own best evi-

dence ; they are unable to believe that any authority can possibly be unchangeable, and suited to all times and conditions ; they regard all seeming miracles as the effects of universal laws, not understood ; and they have a settled conviction that any departure from the established laws of creation, to accomplish temporary purposes, would inevitably resolve the universe into chaos. Of course, these two classes of minds cannot delight in each other's society ; but it is time they should learn to have patience with each other, and to set up for one another no other standard of goodness than moral rectitude and perfect sincerity of speech and action. In the absence of this, the only just criterion, many good men in all ages have been deemed irreligious, merely because their souls had outgrown the mould society had prepared for them. It was so with Socrates ; it was so with Jesus ; it was so with Luther. The learned German Spinoza was a conspicuous instance of this injustice. He was pre-eminently pure and good, and so devout that he reverently recognized the presence of God in every leaf and insect ; but because his mind was so constituted that he could not think of the Infinite One as a person, his own people, the Jews, united with the Christians in denouncing him as an atheist.

But as men become more familiar with each other by means of travel, emigration, free institutions, general diffusion of literature, and mutual translation of each other's languages, the more they will become convinced that all men are brethren ; that

God is the Father of them all, and that he has not neglected any of his children. The fire which sends steam-chariots whirling through the world is a mighty agent to melt away the barriers of race and creed.

The more we know of history, the more does it seem likely that Hindustan, or Central India, was the cradle of civilization. Fragments of their ancient language, called the Sanscrit, are found inlaid in languages formerly deemed the most ancient in the world; and it is surprising how many of our theological opinions, customs, manufactures, and even games, can be traced back to that source. And now again India is leading the way in the great movement destined to eventuate in a Church of the World. There is an association existing among them called Brahmo Somaj, which simply means "Worshippers of God." They accept the best teaching of all religions, and try to embody it in just, pure, temperate, benevolent, and religious lives. Again day dawns in the East!

Milan cathedral, lifting its thousand snow-white images of saints into the clear blue of heaven, is typical of that Eclectic Church of the Future which shall gather forms of holy aspirations from all ages and nations, and set them on high in their immortal beauty, with the broad sunlight of heaven to glorify them all.

Let not pious conservative souls be alarmed by this prophecy. Religion is a universal instinct of the human soul; and the amount of it will never be

diminished in the world. Its forms will change, but its essence never. And the changes produced by the inevitable growth of human souls will be slow and imperceptible in process, as have been the mighty changes in the physical world. Carlyle says, very wisely, "The old skin never falls off till a new one has formed under it."

L. M. C.

1878.

TRADITION AND REASON.

Two angels guide

The path of man, both aged and yet young,
As angels are, ripening through endless years.
On one he leans : some call her Memory,
And some Tradition ; and her voice is sweet
With deep mysterious accords. The other,
Floating above, holds down a lamp, which streams
A light divine and searching on the earth,
Compelling eyes and footsteps. Memory yields,
Yet clings, with loving cheek, and shines anew,
Reflecting all the rays of that bright lamp
Our angel Reason holds. We had not walked
But for Tradition. We walk evermore
To higher paths by brightening Reason's lamp.

George Eliot ; English. 19th cent. A.C.

Ideas of the Supreme Being.

WHAT we say in secret is known to Him who made our interior nature. He who made us is present with us, though we are alone. — *Papyrus Prisse, found in an ancient tomb in Egypt, supposed to be the oldest writing in the world. 2000 B.C.*

I AM that which has been, which is, and which will be ; and no one has yet lifted the veil which covers me. — *Inscription on a very ancient temple in Egypt.*

ON that Effulgent Power, which is God himself, and is called the light of the radiant sun, do I meditate ; governed by the mysterious light which resides in me for purposes of thought. I myself am an irradiated manifestation of the Supreme Being. There is only One Deity ; he is the Great Soul. He is called the Sun, for he is the Soul of all Beings. The wise give divers names to that which is One. Poets make the beautiful-winged manifold by their words, though he is One. . . .

There is only One God, omnipotent, eternal, omnipresent. He is the Great Soul, of which other gods are but parts. . . .

In the beginning there arose the Source of golden light. He was the only born Lord of all that is. He established the earth and the sky. Who is the God to whom we should offer sacrifice? He who gives life. He who gives strength. He whose blessing all the bright gods desire. He whose shadow is death, from whom immortality proceeds. He who through his power is the only King of the breathing and awakening world. He whose power is proclaimed by the snowy mountains, the sea, and the distant river. He through whom the sky is bright and the earth is firm. He through whom heaven was established ; yea, the heaven of heavens. He who measured out the light in the air. Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose he who is the Only Life of the bright gods. He who is God above all gods. He is the God to whom we should offer sacrifice. — *Oldest of the Vedas ; Hindu.* 1500 B.C.

THE world lay in darkness, as asleep. Then he who is self-existent, the Most High, the Almighty, manifested himself and dispelled the gloom. He whose nature is beyond our reach, whose being escapes our senses, who is invisible and eternal, he the All-pervading Spirit, whom the mind cannot grasp, even he shone forth. — *Code of Manu ; Hindu.* 1200 B.C.

GOD is the Parent of men. He is compassionate and unwearied in blessing. He inspects kingdoms, and makes no mistakes. Clear-seeing and intelligent, he dwells with men in all their actions. He is offended with wrong-doing. — *Shu-king: a Sacred Book of the Chinese; very ancient.*

GOD said unto Moses, Thou shalt say unto the children of Israel, I AM hath sent me to you. I appeared unto Abraham, Isaac, and Jacob, under the name of God Almighty, but by my name of Jehovah¹ was I not known to them. And Moses said, Hear, O Israel! Ye shall worship no other god; for the Lord is a jealous God; he is a consuming fire. Thus saith the Lord: I am the Lord your God. If ye walk contrary to me, I also will walk contrary to you, in a fury. I will chastise you for your sins. I will bring plagues upon you. I will send wild beasts among you, which shall rob you of your children, and destroy your cattle. And when ye are gathered together in your cities, I will send pestilence among you. And ye shall be delivered into the hands of your enemies, and your land shall be desolate. But if ye seek the Lord thy God, ye shall find him, if ye seek him with all your heart and all your soul. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

¹ Jehovah is composed of three tenses of the Hebrew verb to Be; viz.: Am, Was, and Shall be.

There is none like unto the Lord our God. He is merciful, gracious, long-suffering, and abundant in goodness and truth. He keepeth mercy for thousands, forgiving iniquity, transgressions, and sins. He will by no means clear the guilty. But if ye turn to the Lord your God, and shall be obedient unto his voice, he will not forsake you, nor forget the covenant which he sware unto your fathers. — *Moses; Hebrew.* Born 1571 B.C.

REJOICE in the Lord, O ye righteous! For the word of the Lord is right, and all his works are done in truth. He loveth righteousness and judgment. The earth is full of the goodness of the Lord. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap; he layeth up the deep in store-houses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. . . .

Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong Lord like unto thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. The heavens are thine, the earth also is thine; as for the world, and the fulness thereof, thou has founded them. Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Thou hast scattered thine enemies with thy strong

arm. Justice and judgment are the habitation of thy throne ; mercy and truth shall go before thy face. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. — *Hebrew Psalm ; date uncertain.*

THERE is One Unknown Being, prior to all beings, and exalted above all. He is the Author of all things, even of the ethereal sphere, and of all things below it. He is Life, Counsel, and Light, — which three names all signify One Power ; the same that drew all things, visible and invisible, out of nothing. We will sing that eternal, wise, all-perfect Love, which brought order out of chaos. The empyrean, the deep Tartarus, the earth, the ocean, the immortal gods and goddesses, all that is, all that has been, and all that will be, was originally contained in his fruitful bosom. He is the first and the last, the beginning and the end. All beings derive their origin from him. He is the Primeval Father, the Immortal Virgin, the Life, the Cause, the Energy of all things. There is One Only Power, One Only Lord, One Universal King. — *Orpheus ; Grecian. Ancient ; date uncertain.*

THERE is One Supreme Mind, which transcends all other intelligences. Moving, it cannot be shaken ; distant, yet it is near. It pervades the system of worlds, and is yet infinitely beyond it. . . .

He exists by himself ; he is All in all, because all is in him. . . . The Ganges flows, — it is God.

The ocean roars, — it is God. The cloud that thunders, the lightning that flashes, is God. As from all eternity the universe existed in the Spirit of God, so to-day all that exists is in his image. . . .

We meditate on the adorable light of the Divine Parent. May he direct our minds! Lord, thou art every day manifested with the rays of the morning, imparting life to the torpid, and giving form to the shapeless masses of beings. Heaven and earth take refuge with thee, as a child with its mother. I celebrate the thought of the Beneficent Father and the Sovereign Mother, from whom have proceeded all creatures, their offspring, sharing their immortality. . . .

There is One Living and True God; everlasting, without parts or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things. . . .

The vulgar look for their gods in water; the ignorant think they reside in wood, bricks, and stones; men of more extended knowledge seek them in the celestial orbs: but wise men worship the Universal Soul. . . .

By One Supreme Ruler is the universe pervaded: even every world in the whole circle of Nature. . . .

That Spirit who is distinct from matter, and from all beings contained in matter, is not various. He is One, and he is beyond description. His glory is so great, there can be no image of him. He is the Incomprehensible Spirit, who illuminates all, and

delights all ; from whom all proceed, by whom they live after they are born, and to whom all must return.

He is the Ruler of the Intellect, self-existent, pure, perfect, omniscient, and omnipresent. From all eternity he has assigned to all creatures their respective purposes. No vision can approach him, no language describe him, no intellectual power can comprehend him. Nothing but the Supreme Being should be adored by a wise man. — *Hindu Vedas*. 800 B.C.

THE reason which can be reasoned is not the Eternal Reason. The name which can be named is not the Eternal Name. Man takes his law from the earth ; earth takes its law from heaven ; heaven takes its law from reason ; reason takes its law from within itself. Use the light to guide you home to its own brightness. — *Lao-Tze ; Chinese*. 604 B.C.

As the great universe has no boundary, and the eight sections of heaven have no gate-way, so the Supreme Reason has no limits. — *Buddha Sakya ; Hindu*. Born 627 B.C.

HE is the Principle of Goodness and Truth ; the Eternal Source of sunshine and light ; the Centre of all that exists ; the Creator of all things ; the Sovereign Intelligence ; the All-Seeing ; the Just Judge. He sitteth on the throne of the good and the perfect, in regions of pure light. He pronounced the primeval word, Be it ! and his own abode of celestial light

sprang into existence, as far above the sun as the sun is above the earth. Worship, with humility and reverence, the Giver of Blessings, and all the Spirits to whose care he has intrusted the universe. Men ought reverently to salute the sun, and praise him, but not offer him religious worship. . . .

God appears in the best thought, in the truest speech, in the sincerest action. Through his Pure Spirit he giveth health, prosperity, devotion, and eternity to the universe. He is the Father of all Truth. — *Zendavesta, Persian; Zoroaster*. Born 589 B.C.

THERE is One Universal Soul diffused through all things; eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not, as some conjecture, exterior to the world, but in himself entire, pervading the universal sphere. — *Pythagoras; Grecian*. Born 580 B.C.

THERE is One Eternal God, the cause of all things. He is the Divine Mind, the Infinite Wisdom, who brought matter out of chaos into order, and produced the world we see. — *Anaxagoras; Grecian*. 500 B.C.

I KNOW that one must watch incessantly over himself; that Heaven has an intelligence which nothing escapes, and that its decrees are without appeal. I know that it regards all things; that it enters into all; that it is present incessantly to all. Heaven

penetrates to the depths of all hearts, as daybreak illumines the darkest room. We should strive to reflect its light, as two instruments in complete harmony respond to one another. . . .

Life and death depend on the law of Heaven, which is immutable. Poverty and riches are dispensed by Heaven, who cannot be compelled. A wise man reveres the dispensations of Heaven, and thus enjoys inward tranquillity and peace. — *Confucius; Chinese.* Born 550 B.C.

REFLECT that your own mind directs your body by its volitions, and you must be convinced that the Intelligence of the Universe disposes all things according to his pleasure. Can you imagine that your eye is capable of discerning distant objects, and that the eye of God cannot at the same instant see all things? Or that while your mind can contemplate the affairs of distant countries, the Supreme Understanding cannot attend at once to all the affairs of the universe? Such is the nature of the Divinity, that he sees all things, hears all things, is everywhere present, and constantly superintends all things. He who disposes and directs the universe, the Source of all that is fair and good, who amid successive changes preserves the course of Nature unimpaired, to whose laws all beings are subject, — this Supreme Deity, though himself invisible, is manifestly seen in his magnificent operations. Learn, then, from the things which are produced to infer the existence of

an Invisible Power, and to reverence the Divinity. . . . The Deity sees and hears all things, is everywhere present, and takes care of all things. If men believed this, they would abstain from all base actions, even in private ; being persuaded that nothing they did could be unknown to the gods. — *Socrates; Grecian.* 469 B.C.

THE One, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good. The universe belongs to the Deity, and he will not neglect what is his own. He cannot be called a wise physician, who only attends to the body in general, and not to particular parts. Nor do governors of cities, or masters of families, neglect small things. Let us not then suppose that God, who is wisest of all, is less wise than men. He is the Shepherd of Mankind, taking the same care of them that a shepherd does of his sheep and oxen. He provides for all things, the smallest as well as the greatest. He is the Architect of the World, the Father of the Universe, the Creator of Nature, the Sovereign Beauty, the Supreme Good, the Ruling Mind, which orders all things, and penetrates all things. He made the heavens, the earth, and the gods. He is the Original Life and Force of all things, in the ethereal regions, upon the earth, and under the earth. He is The Being, The Unity, The Good. He is pre-eminently the same in the invisible world that the sun is in this visible world. He is

truth ; and light is the reflection of his truth. What light and sight are in this visible world, truth and intelligence are in the real, unchangeable world. As light and vision resemble the sun, but are not the sun, so truth and knowledge resemble The Good, but they are not The Good ; which is itself something more worthy of reverence. The end and aim of all things should be to attain to the First Good ; of whom the visible sun is but the type, and this material world, with all its host of ministering Spirits, is but the manifestation and the shadow. As nothing is like the sun except through solar influences, so nothing can resemble The Good except by an emanation of his divine light into the soul. . . .

God is simple and true, in word and deed. He has never changed himself, nor does he deceive others ; neither by visions, nor discourse, nor the pomp of signs, nor when we sleep, nor when we wake. — *Plato ; Grecian.* 429 B.C.

THERE is One Supreme Intelligence, who acts with order, proportion, and design ; the Source of all that is good and just. He is the Eternal Living Being ; the most noble of all beings ; distinct from matter, without extension, without division, without parts, and without succession ; who understands every thing, and gives motion to all things, continuing himself immovable. There are many inferior deities, but only One Mover. This is the genuine doctrine of the ancients, which has happily escaped

the wreck of truth, and the rock of vulgar errors and poetic fables. — *Aristotle ; Grecian.* 384 B.C.

HEAVEN exercises men with trials, holds in its hands the issues of things, and determines men's lot according to their conduct. — *Mencius ; Chinese.* 313 B.C.

THE entire universe is over-ruled by the power of God. By his nature, reason, energy, mind, divinity, or some other word of clearer signification, all things are governed and directed. And he has been peculiarly beneficent to man, whom he has endowed with reason and thought superior to other creatures. And since nothing exists better than reason, and reason is the common property of God and man, there exists a certain primeval, rational communion between the divine nature and the human. — *Cicero ; Roman.* Born 106 B.C.

GOD is a Spirit, and they that worship him must worship him in Spirit and in truth. . . . I forewarn you whom ye shall fear. Fear him who, after he hath killed, hath power to cast you into hell ; yea, I say unto you, fear him. . . . Are not five sparrows sold for two farthings ? Yet not one of them is forgotten before God. Fear not, therefore ; ye are of more value than many sparrows. Even the very hairs of your head are all numbered. — *Jesus Christ ; Israelite.* *New Testament.*

GOD is the author of all things. He is too great to owe his existence to any other than himself. Nothing is hidden from his sight. Night and slumber never weigh upon that infinite eye, which alone looks upon the truth. By him we see; from him we have all which we possess. Giver of all good, ordainer of all that is, and of all that happens, it is he who makes all, and who gives all. In him are the beginning, the end, the measure, and the destiny, of every thing. . . . God is, by nature, the Father of men; and the best men he calls his sons. — *Plutarch; Grecian.* 50 A.C.

AMID all the conflict of opinions, there sounds through all the world one consenting law and idea: that there is One God, the King and Father of All; and there are many gods, who are his children. . . . I do not blame the variety of representations; only let men understand there is but One Divine Nature. Let them love One, and keep One in their thoughts. — *Maximus Tyrius; Roman.* 180 A.C.

WHEN we sin, God does not turn from us. He is not angry. He never leaves us, and consequently he does not return to us when we repent. All this is human, and quite foreign to the Divine. We separate ourselves from God, by departing from that course which is in harmony with his nature; and by restoring our original nature, we return to fellowship with God; and the act of our own return to God we

ascribe to him, as if he came back to us. — *Simplicius, Grecian; New Platonist.* 533 A.C.

THERE is no God but God, the ever-living. He sleepeth not, neither doth he slumber. To him belongeth the heavens and the earth, and all that they contain. Who shall intercede with him, except by his permission? He knoweth the past and the future; but no one comprehends any thing of his knowledge, except that which he revealeth. His sway extends over the heavens and the earth, and it is no burden to him to sustain them both. He is the High, the Mighty One. . . .

With God are the keys of the secret things, none knoweth them but him. He knoweth whatever is on the land and in the sea. No leaf falleth but he knoweth it; neither is there a grain in the darkness of the earth, nor a green thing or sere, but it is noted in his decree. Thou needest not raise thy voice; he knoweth the secret whisper, and what is yet more hidden. No vision taketh him in, but he taketh in all vision. — *Mohammed, Arabian; Koran.* 609 A.C.

WHATEVER the soul longs for, whatever the hands attain to, whatever the reason reflects upon, these, O Lord, are thy forms. I am pervaded by thee. Thou containest me. Thou art scriptures and laws, planets and suns, the formed and the formless. Those who possess knowledge, and whose minds are pure, see the whole world as the form of thy wisdom. — *Hindu Purana.* 10th cent. A.C.

THE height and depth of the world is centred in thee, O Lord. I know not what thou art. Thou art what thou alone canst be. — *Persian.* 916 A.C.

THINK not that our fathers were adorers of Fire. That element was merely an exalted object on the splendor of which they fixed their eyes. They humbled themselves before God. And if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Supremely Pure Being. — *Parsees; Persian.* 916 A.C.

ALL are but parts of one stupendous whole,
Whose body Nature is, and God the soul ;
That, changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees ;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent ;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart ;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns ;
To him no high, no low, no great, no small ;
He fills, he bounds, connects, and equals all.

Alexander Pope; English. 1733 A.C.

COMMUNICATE to me the least name of God, and I will return to thee his greatest. Every day he is in action. One day of his is equal to a thousand years of man's. O thou whose light manifests itself in the

vesture of the world! thy names are manifested in the nature of man; thy knowledge shows itself in the science of thy prophets; thy bounty is manifested in the bounty of great hearts. Recognize the mark of God in every place. The world is the image of God. — *Sufi Oracles; Persian.*

It is impossible for me not to believe that the universe is governed by an intelligent will; but it is equally impossible for me to imagine the nature of the intelligence, or to conjecture the movements of the will. Believe in the Supreme Power, trust it, repose on it as we may, it is still a reality beyond our comprehension, or our reach. The stronger my faith in God, the more modest is my estimate of such an idea of him as it is practicable for me to form. It is only by remembering faithfully the utter inadequacy of my thought that I can make him an object of adoration. . . .

The most luminous suggestions of the Living God are given by the scientific men, who tell us of the processes of Nature in the material world, — the astronomers who unroll before us the chart of the heavens; the geologists who decipher the records of our own planet; the naturalists who explain the construction of plants and animals; the anatomists and physiologists who take to pieces the frame of man and show how fearfully and wonderfully it is made. As we listen to these men, the conviction is forced upon us, that the Superior Power, the Creative Mind,

the Originating Will, is in all ways as active to-day as it ever was since time began ; that there has been no moment of suspended animation ; that the same things are produced by the same agencies, through the same methods, in the same order, under the same conditions, and apparently on the same plan. But Nature, as commonly understood, gives only the ruder forms of this activity. The Living God is disclosed in the activities of the human mind more impressively than in any material operation. An ounce of mind outweighs a million tons of matter ; the leap of an affection distances the spring of lightning ; the thought of a Newton goes out beyond the confines of the universe ; the love of a Fénelon gives music to the morning stars. The winds of intelligence that come we know not whence, and go we know not whither, but which are always blowing where human minds are alert ; the waves of feeling that rise, and swell, and advance, and make the ocean of existence sparkle with foam, — these are better evidence of a Living Spirit abroad than the stars that gem the heavens, or the laws that speed light from orb to orb. — *O. B. Frothingham ; American. 19th cent. A.C.*

Praises of the Supreme Being.

WHO can bless thee, or give thanks for thee or to thee? When shall I praise thee, O Father? It is impossible to comprehend thy hour, or thy time. Shall I praise thee as if I were something myself, or as if I had any thing of mine own, or rather as if I belonged to another? Thou art what I am ; thou art what I do ; thou art what I say. Thou art all things, and there is nothing which thou art not. Thou art all that is made, and all that is not made. Thou art the Mind that understandeth all things ; thou art the Good that doeth all things ; thou art the Father that makest all things : thou art thyself. Of matter, the most subtle portion is the air ; of air, the most subtle part is the soul ; of the soul, the most subtle is the mind ; of the mind, the most subtle part is God. What is truth, through me, sings praises to the Truth. What is good, through me, sings praises to the Good. O All ! receive a rational homage from all things. Thou art God. Thy man crieth these things unto thee,

by the fire, by the air, by the earth, by the water, by the spirit, by all beings. — *Hermes Trismegistus ; Egyptian. Extremely ancient, date unknown.*

I WILL praise thee, O Lord, with my whole heart. I will show forth all thy marvellous works. I will rejoice in thee and be glad. I will sing praise to thy name, O thou Most High !

The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth wisdom, night unto night showeth knowledge. There is no speech nor language ; their voice is not heard ; but their harmony goes over the world, and it chants to the ends of the earth.

In them is set the tabernacle of the sun, whence he cometh forth as a bridegroom out of his chamber, and rejoiceth as a strong man to run a race. His coming forth is from the end of the heaven, and his circuit is unto the ends of it ; and there is nothing hid from his heat.

O Lord, *our* Lord, who hast set thy glory above the heavens, how excellent is thy name in all the earth ! Out of the mouth of babes and sucklings hast thou ordained strength. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him ? and the son of man, that thou visitest him ? For thou hast made him little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have domin-

ion over the works of thy hands. Thou hast put all things under his feet. O Lord, *our* Lord, how excellent is thy name in all the earth! — *Psalms of David, Hebrew King.* 1055 B.C.

HAIL, Great King and Father of the gods! Thou who hast many names, but who art the Omnipotent One. Thou First of Immortals, thou Sovereign of Nature, man is permitted to call upon thee, and thee I invoke. All things that exist are thy offspring, imperfect images of thy being, echoes of thy eternal voice. To thee will I sing hymns, and praise thee without ceasing. The universe spread out above us, which seems to revolve round the earth, moves by thy influence; at thy command, its motions are performed in silence. The infinite variety of souls that inhabit the earth, the sea, and the ethereal regions are subject to thy wise control. The thunders are launched, and the lightnings flash, from thy powerful hand, and all Nature trembles. Thou governest all creation by unerring laws.

The wicked disturb the harmonious course of things. They seek for happiness, but they do not comprehend thy universal laws, which, by making them wise and good, would render them happy. They deviate from the path of what is beautiful and just, and recklessly pursue the objects that attract them; they pant after fame, they grasp at sordid treasures, they lust after pleasures that entice and deceive them. But thou bringest order out of confusion, and guidest all to good.

O thou Great Giver of all blessings, preserve us from error! Remove all shadows from our minds, and enable us to follow the laws of that eternal reason by which thou guidest the world. Thus honored by a knowledge of thy righteous laws, we may be enabled to honor thee, as feeble mortals should, and offer to thee incessant hymns of praise. For neither mortal nor immortal beings can be engaged in nobler service than celebrating the Divine Mind, which presides over all Nature. — *Hymn of Cleanthes; Grecian, Stoic.* 220 B.C.

ALL that is in the heavens and in the earth praise God. He is the mighty, the wise, the seen and the hidden, the first and the last. He knoweth all things. He will bestow upon you light to walk in. God is the light of the heavens and of the earth. His light is like a niche in which is a lamp; the lamp encased in glass; the glass as it were a glistening star. It is lighted from a blessed tree, which is not the olive, either of the East or of the West; its oil would well-nigh shine out though it were not touched by fire: it is light upon light. Hast thou not seen how all in the heavens and in the earth uttereth the praise of God? — the very birds, as they spread their wings? Every creature knoweth its prayer and its praise. The East and the West are God's; therefore whichever way ye turn, there is the face of God. He will guide unto himself all who turn to him; those who believe, and whose hearts rest securely on the thought of God. — *Mohammed, Arabian; Koran.* 609 A.C.

O THOU who existest from eternity, and abidest for ever! sight cannot bear thy light, praise cannot express thy perfection. Thy light melts the understanding, and thy glory baffles wisdom; to think of thee bewilders reason; thy essence confounds thought. Science is like blinding desert-sand on the road to thy perfection. The town of literature is a mere hamlet compared with the world of thy knowledge. My foot has no power to tread on this path, which misleads sages. I have no power to bear the odor of this wine; it confounds my knowledge. Man's so-called foresight and guiding reason wander about bewildered in the streets of the city of thy glory. Human thought and knowledge combined can only spell the first letter of thy love. — *Persian*. 10th cent. A.C.

HYMN TO THE SUN.

PRAISE be to thee, amplest of stars! Revolving in the abundant love and greatness of God! Abiding in the midst of perfect order! Cause of whatever is produced anew, and creator of the seasons! Thou, maker of the day, art most near to the splendor of God. Clothing the stars with thy brilliancy, thou art a symbol of his grandeur, a ray of his glory. Thou art as a proof of him unto his servants. Through thy activity, which beameth with glory, I seek him, of whom thou art the reflection. He who is the Establisher and Limit of all, the Light of

lights, the Lord who giveth harmony to the worlds,— may he illuminate my soul with pure light, adorable knowledge, and lofty excellence! May he enable me to be one of those who are nigh unto him, who are filled with his love! — *Persian*.

THOU pure and perfect God! thine is the world's beauty and dominion. Thy beauty transcends the sun, and thy completeness the universe of forms. I call thee not high nor low; recognizing no limit to thy being. Thou art highest, thou art deepest, thou art the essence of all being. How can I know thee, who art beyond the vision of reason? Being so concealed, thou art the more revealed to the eye of the heart. The world were an empty tablet if thou hadst not written thereon thy eternal thought. Of thy divine poem the first word is Reason, and the last is Man; and whoso shall trace the words from the first to the last shall find them the unbroken series of thy favors, the varied names of thy love. Antagonistic natures blend in sweet accord. In fine ether behold the solid sphere suspended. Fire and water work together for that great harmony from which the good sprang into being. Such harmony is the sign of the best. In mines gleam the gems, and the earth hath its green vesture; but deep within me shall that harmony be found singing praises, with the revolving spheres, to the Fairest and the Best. — *Persian*. 15th cent. A.C.

A MORNING HYMN.

THESE are thy glorious works, Parent of Good,
Almighty ! Thine this universal frame,
Thus wondrous fair ; thyself how wondrous then !
Unspeakable, who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works ; yet these declare
Thy goodness beyond thought, and power divine.
Speak, ye who best can tell, ye sons of light,
Angels ! for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing ; ye in heaven.
On earth, join all ye creatures to extol
Him first, him last, him midst, and without end !
Fairest of stars, last in the train of night,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime !
Thou sun, of this great world both eye and soul,
Acknowledge him thy greater ! Sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gained, and when thou fall'st,
Moon, that now meet'st the orient sun, now fliest,
With the fixed stars, fixed in their orb that flies !
And ye five other wandering fires, that move
In mystic dance, not without song, resound
His praise, who out of darkness call'd up light !
Ye mists and exhalations, that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honor to the world's great Author rise ;
Whether to deck with clouds the uncolored sky,
Or wet the thirsty earth with falling showers,

Rising or falling, still advance his praise !
Join voices, all ye living souls ! Ye birds,
That singing up to heaven's gate ascend,
Bear on your wings, and in your notes, his praise !
Hail Universal Lord ! Be bounteous still
To give us only good ; and if the night
Have gathered aught of evil, or concealed,
Disperse it, as now light dispels the dark.

John Milton ; English. 1667 A.C.

HYMN OF THE SEASONS.

THE rolling year
Is full of thee. Forth in the pleasing Spring
Thy beauty walks, thy tenderness and love.
Wide flush the fields ; the softening air is balm ;
Echo the mountains round ; the forest smiles ;
And every sense and every heart is joy.
Then comes thy glory in the Summer months,
With light and heat refulgent. Then thy sun
Shoots full perfection through the swelling year.
Thy bounty shines in Autumn unconfined,
And spreads a common feast for all that live.
In Winter, awful Thou ! with clouds and storms
Around thee thrown ; tempest o'er tempest rolled ;
Majestic darkness ! on the whirlwind's wing
Riding sublime, thou bid'st the world adore.
Mysterious round ! what skill, what force divine,
Deep-felt, in these appear ! a simple train,
Yet so delightful, mixed with such kind art,
Such beauty and beneficence combined ;
Shade unperceived, so softening into shade,
And all so forming an harmonious whole,
That, as they still succeed, they ravish still.

Join every living soul,
Beneath the spacious temple of the sky,
In adoration join ; and ardent raise
One general song ! To him, ye vocal gales,
Breathe soft, whose Spirit in your freshness breathes ;
Oh, talk of him in solitary glooms !
Ye headlong torrents, rapid and profound ;
Ye softer floods that lead the humid maze
Along the vale ; and thou, majestic main,
A secret world of wonders in thyself —
Sound his stupendous praise, whose greater voice
Or bids you roar, or bids your roarings fall !
Soft roll your incense, herbs, and fruits, and flowers,
In mingled clouds, to Him, whose sun exalts,
Whose breath perfumes you, and whose pencil paints !
Ye that keep watch in heaven, as earth asleep
Unconscious lies, effuse your mildest beams,
Ye constellations, while your angels strike
Amid the spangled sky the silver lyre !
Great source of day, blest image here below
Of thy Creator, ever pouring wide,
From world to world, the vital ocean round,
On Nature write, with every beam, his praise !
Ye chief, for whom the whole creation smiles ;
At once the head, the heart, and tongue of all —
Crown the great hymn ! In swarming cities vast,
Assembled men, to the deep organ join
The long resounding voice !
Or, if you rather, choose the rural shade,
And find a fane in every sacred grove ;
There let the shepherd's flute, the virgin's lay,
The prompting seraph, and the poet's lyre,
Still sing the God of Seasons as they roll.

James Thomson ; Scotch. 1730 A.C.

A FOREST HYMN.

FATHER, thy hand
Hath reared these venerable columns ; thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They, in thy sun,
Budded, and shook their green leaves in thy breeze,
And shot toward heaven. Thou art here ! Thou fillest
The solitude ! Thou art in the soft winds
That run along the summits of these trees
In music ; thou art in the cooler breath
That, from the inmost darkness of the place,
Comes, scarcely felt ; the barky trunks, the ground,
The fresh moist ground, are all instinct with thee.
Here is continual worship. Nature here,
In the tranquillity that thou dost love,
Enjoys thy presence. O God ! when thou
Dost scare the world with tempests, set on fire
The heavens with falling thunder-bolts, or fill
With all the waters of the firmament
The swift dark whirlwind that uproots the woods,
And drowns the villages ; when, at thy call,
Uprises the great deep, and throws himself
Upon the continent, and overwhelms
Its cities ; — who forgets not, at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by ?
Oh, from these sterner aspects of thy face
Spare me and mine ! nor let us need the wrath
Of the mad, unchained elements to teach
Who rules them. Be it ours to meditate,
In these calm shades, thy milder majesty,
And, to the beautiful order of thy works,
Learn to conform the order of our lives !

W. C. Bryant ; American. 19th cent. A.C.

Prayers.

LET us adore the supremacy of that Spiritual Sun, the godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return ; whom we invoke to direct our undertakings aright, in our progress toward his holy seat. . . .

O thou, who givest sustenance to the world, unveil the face of that *true* Sun, now hidden from us by its veil of golden light ! so that we may see the truth, and know our whole duty. — *Oldest of the Vedas ; Hindu.* 1500 B.C.

[Sir William Jones, who was well acquainted with learned Brahmins, gives the following paraphrase, as expressive of what the above prayer signifies to the mind of an enlightened and devout Hindu :—

WHAT the *sun* and *light* are to this visible world, the Supreme *Good* and *Truth* are to the intellectual and invisible universe ; and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by

meditating on the light of *truth*, which emanates from the Being of beings. That is the light by which alone our minds can be directed in the path of beatitude.

One of the celebrated Hindu saints also expounds the above prayer thus : —

WE meditate on the Supreme, Omnipresent, Internal Spirit of this splendid sun, who resides in everybody, as the All-pervading Soul and Controller of the Mind, and who constantly directs our intellect toward the acquisition of virtue, wealth, physical enjoyment, and final beatitude.]

MAY our Father, Heaven, be favorable to us !
May that Eternal One protect us evermore ! We have no other Friend, no other Father, than the Father of Heaven, who is the Father of Men. — *Oldest of the Vedas ; Hindu.* 1500 B.C.

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction ; and thou sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away, as with a flood ; they are as a sleep ; they are like grass which groweth up : in the morning it flourisheth, in the evening it is cut down and

withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. So teach us to number our days that we may apply our hearts unto wisdom. Oh, satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands. — *Hebrew; Ascribed to Moses. Date ancient but uncertain.*

Bow down thine ear, O Lord! Hear me, for I am poor and needy. Preserve my soul, for I am holy. O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord; for I cry unto thee daily. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive. Thou art plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer, and attend to the voice of my supplications. In the day of my trouble,

I will call upon thee ; for thou wilt answer me. O Lord, thou art a God full of compassion ; gracious, long-suffering, and plenteous in mercy and truth. Among the gods there is none like unto thee, O Lord ; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, and shall glorify thy name. For thou art great, and doest wondrous things. Thou alone art God. Teach me thy way, O Lord ! Unite my heart to fear thy name. I will walk in thy truth. I will praise thee, O Lord my God, with all my heart ; and I will glorify thy name for evermore. — *David, Hebrew King.* 1055 B.C.

O LORD God of Israel, there is no God like unto thee, in the heaven nor in the earth ; who keepest covenant and sheweth mercy unto thy servants that walk before thee with all their hearts. But will God in very deed dwell with men upon the earth ? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built ! O Lord my God, hearken unto the cry and the prayer which thy servant prayeth before thee, toward this place. If thy people sin against thee, and bethink themselves, saying, We have sinned, we have done amiss, we have dealt wickedly ; if they return to thee with all their heart and with all their soul, — then hear thou their prayers and supplications from the heavens, even from thy dwelling-place, and forgive thy people who have sinned against thee.

Forgive, and render unto every man according to his ways, whose heart thou knowest ; for thou only knowest the hearts of the children of men. — *At the dedication of the Temple ; by Solomon, Hebrew King.* 1015 B.C.

WE worship the pure, the Lord of Purity. We worship the universe of the True Spirit, visible and invisible, and all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be ; all that keeps pure, all that is good. Thou true, happy Being ! we try to speak and do only what may promote the two lives of body and of mind. We worship the Wise One, who formed and furthered the spirit of earth. We beseech the spirit of earth to yield to our labor beautiful and fertile fields, for believer and unbeliever, for rich and poor. We worship the Wise One with our bodies and our souls. We worship him as being united with the spirits of pure men and women. We worship the promotion of all good ; all that is very beautiful, shining, immortal, bright ; every thing that is good. — *Zendavesta, Persian ; Zoroaster.* Born 589 B.C.

O THOU Eternal One, thou Perfection of Time, thou Truest Truth, thou Changeless Essence of all change, thou most excellent Radiance of Mercy, I take refuge in thee ! — *Buddhist Prayer ; Siamese. Ancient.*

THOU art the Eternal One, in whom all order is centred. Thou art Lord of all things, visible and

invisible. Thou art the King of mankind, the Protector of the Universe. From thee doth intellect descend upon the rulers of the earth. Thou dost embrace all things. Thou art the Infinite and Incomprehensible, who standest alone. Thou art the Ruler of the eternal fountains of light. From thee all light cometh. Thou art the Ordainer of all good things, who givest inspiration and guidance unto all. O thou Merciful One, who art exalted above all imperfections, descend into our intellects, and purge us from every ill. Turn our sorrows into joys. To thee do we cling. From thee all things seek their light. Thou art the helper of mankind, one and all. Thou art the hope of the worlds. — *From the Sabæan Litany. Ancient, date unknown.*

MAY the gods grant whatever is honorable and good for us, and enable us to endure misfortunes. — *The Spartan form of Prayer. 500 B.C.*

THOU GOD of all, infuse light into the souls of men, whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them. — *Euripides; Grecian. 470 B.C.*

FATHER of the gods, give us all good, whether we ask it of thee, or not; and avert from us all evil; though we do not pray thee to do so. And O, all ye gods, grant me to be beautiful in soul. May all

that I possess of outward things be in harmony with those within. Teach me to think wisdom the only riches; and give me only so much wealth as a good and holy man could manage and enjoy. — *Socrates; Grecian.* 469 B.C.

BE thou merciful unto us, O our Father, for we have sinned. Bring us back, O our Father, to the keeping of thy law. . . . Bless us, O our Father, all even as one, with the light of thy countenance.

Our Father, who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually, and reign over us to all eternity.

Let us not fall into the power of sin, transgression, or iniquity, and lead us not into temptation. Subdue our inclinations, that they may be subservient to thee. Thine, O Lord, is the greatness, the power, the glory, and the majesty.

Our Father, who art in heaven, thy will be done on high. Vouchsafe to bestow a peaceful and tranquil mind to those who honor thee on earth. But, O Lord, do whatsoever seemeth good in thy sight. Give me only bread to eat, and raiment to put on. Forgive, O Lord, those who have this day offended thee.

THOU, O Lord, knowest the heart. Grant to him [the afflicted] that which thy wisdom knows would be best for his good, and no more. — *Prayers read in the Jewish Synagogues, after the time of Ezra.*

O YE gods, grant me to have few things, and to stand in need of none. Grant whatever it is best for me to have.—*Appollonius; Grecian.* 4 B.C.

OUR Father, who art in the heavens, hallowed be thy name. Thy kingdom come, thy will be done, as in heaven so also upon the earth. Give us this day our daily bread. Forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever.—*Jesus Christ; Israelite. New Testament.*

GRANT, we beseech thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the nature, of the dignity, and of the privileges wherewith thou hast honoured us; that we may act in all things as becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes. Grant us all thy assistance in the forming and directing our judgment; and enlighten us with thy truth, that we may discern those things which are really good, and having discovered them, may love them and cleave steadfastly to the same. And we pray thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding, and know both God and man, and what is due to each.—*Simplicius, Grecian; New Platonist.* 533 A.C.

IN the name of God, gracious and merciful !
Praised be God, gracious and merciful, king of the
day of judgment. Thee we adore ; from thee we
implore help. Guide us in the right way ; in the
way of them thou hast blessed, with whom thou hast
not been displeased ; and we shall not be misled. —
Mohammed, Arabian ; Koran. 609 A.C.

O GOD, show compassion on the wicked. The
virtuous have already been blessed by thee, in being
virtuous. — *Prayer of a Persian Dervish.*

O LORD, I know not what to ask of thee. Thou
alone knowest what I need. If I am thy friend, thou
lovest me better than I can love myself. O Lord,
give to thy child what is proper, whatsoever it may
be. I dare not ask either for crosses or comforts.
I merely present myself before thee, and open my
heart to thee. Look upon my wants, of which I am
myself ignorant, and deal with me according to thy
mercy. Smite me, or heal me ; depress me, or raise
me up, — as seemeth good unto thee. I adore all thy
purposes, without knowing them. I give myself up
to thee. My only desire is to accomplish thy will.
O Lord, teach me how to pray ! Dwell thou in me
by thy Holy Spirit. — *Fénelon ; French. 1651 A.C.*

AN UNIVERSAL PRAYER.

FATHER of all, in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord !
Thou Great First Cause, least understood,
Who all my sense confined
To know but this, — that thou art good,
And that myself am blind :
Yet gave me, in this dark estate,
To see the good from ill ;
And, binding Nature fast in fate,
Left free the human will ! —
What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.
What blessings thy free bounty gives
Let me not cast away ;
For God is paid when man receives :
To enjoy is to obey.
Yet not to earth's contracted span
Thy goodness let me bound,
Or think thee Lord alone of man,
When thousand worlds are round.
Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.
If I am right, thy grace impart
Still in the right to stay ;
If I am wrong, oh teach my heart
To find a better way !

Save me alike from foolish pride
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.
Teach me to feel another's woe,
To hide the fault I see ;
That mercy I to others show,
That mercy show to me.
Mean though I am, not wholly so,
Since quickened by thy breath,
Oh lead me, wheresoe'er I go,
Through this day's life, or death !
This day be 'bread and peace my lot ;
All else beneath the sun
Thou know'st if best bestowed or not,
And let thy will be done.
To thee, whose temple is all space,
Whose altar earth, sea, skies,
One chorus let all beings raise,
All Nature's incense rise !

Alexander Pope; English. 1733 A.C.

MERCIFUL and Eternal God ! Love Inexhaustible !
Father of the Universe ! My Father ! If I have but
thee, all things else, that life may bring, are but
shadowy phantoms. If I have but thee, I shall find
my way through light and through darkness. I shall
find my way and not falter, though want and death
may threaten me. If I have but thee, I am rich
enough, though all that others call riches may fail
me ; I am sufficiently exalted, though all the world
look down upon me ; I am strong enough, though
many conspire against me ; I am safe, though dis-

asters may befall me, and all my worldly possessions may be lost. If I have but thee, death itself cannot rob me of joy, even if it should tear from my bleeding heart all the objects of my love. Ah, death is thy angel messenger; he carries them to thee; and in the bosom of thy love I shall find them again. If I have but thee, I possess all things. — *Zschokke; German. 1771 A.C.*

O GOD, whom all things proclaim! O God, who knowest me! hear the last words my lips pronounce. If I have deceived myself, it has been through searching for thy laws. My heart may have wandered, but it was full of thee. Without uneasiness, I see the approach of eternity. I cannot believe that the God who caused me to be born, and who has showered so many blessings on me here, will torment me for ever when my days on earth are ended. — *Voltaire; French. In his last days. 1778 A.C.*

O FATHER, dispose us to a sincere sympathy with all men; not only to see extraordinary excellence with joy, but to take pleasure in the humblest improvements of our fellow creatures; in the mere beginning of everlasting life within them. Incline us to respect the feelings of others, so that we may never wound, nor tempt, nor depress any human being. May we understand the sublime heights of benevolence to which we are called by the gospel, and aim at perfection in all social relations. Help

us to express the beauty of virtue with pure and unaffected simplicity, so that we may attract all around us to the heavenly life. Inspire us with active diffusive benevolence ; and may we have evidence of our good-will in the improved virtues and happiness of our friends, our associates, and all within our influence. Impress our hearts with the loveliness of that mild and affectionate spirit which our Teacher breathed ; may we imbibe it till our lives overflow with usefulness and bounty. Help us to enlarge our benevolence, to diffuse our affections, so that we may embrace in kind regards all beings capable of happiness. Give us wisdom to design and vigor to execute noble and extensive schemes for public and private good. May we, with generous ardor, learn to lose ourselves in disinterested service, and delight to imitate thee in promoting the great ends of thy providence, and the blessedness of creation. We beseech thee to animate our languid affections with new life. Give us the fervor of devotion, and the glow of philanthropy. Awaken us to a holy zeal in thy service, a promptness to do, or suffer, whatsoever thou dost appoint. May the labors of life become acts of religion and offerings to thee, by the conscientiousness, the purity of motive, and the devotedness to thy perfect will, with which they are performed. May our sense of thy presence, and our conceptions of thy character become ever more clear ; our gratitude more tender, our love of exalted virtue more generous, and our good-will more overflowing.

May a Divine life be ever growing within us. We pray for the fulness of thy Spirit. — *William E. Channing; American.* 19th cent. A.C.

IN SPRING.

O THOU Infinite Power, whom men call by varying names, but whose grandeur and whose love no name expresses, and no words can tell! O thou Creative Cause of all, and Conserving Providence to each, we flee unto thee! We would seek to be conscious of the sunlight of thy presence, that we may lift up our souls unto thee, and fill ourselves with exceeding comfort and surpassing strength. We know thou wilt draw near unto us, if we draw near unto thee. Father, we thank thee that while heaven and the heaven of heavens cannot contain thine all-transcendent being, yet thou livest and movest and workest in all things that are; causing, guiding, and blessing all and each.

We thank thee for the material world, with which thou hast environed us, beneath, and about, and overhead. We thank thee for the night, where thy moon walks in brightness, with a star or two beside her; and we bless thee for the sun, who curiously prepares the chambers of the east with his beauty, and then pours out the golden day upon the waiting and expectant earth. We thank thee for the new life which comes tingling in the boughs of every great or little tree; which is green in the new-ascended grass, and

transfigures itself in the flowers to greater brightness than Solomon ever put on. We thank thee for the seed which the farmer cradles in the ground, which thence lifts up its happy face of multitudinous prophecy, telling us of harvests that are to come. We thank thee also for the garments of prophecy with which thou girdest the forests, and adornest every tree. We bless thee for the fresh life which teems in the waters about us, and in the little brooks which run among the hills, which warbles in the branches of the trees, and hums with newborn insects throughout the peopled land. O Lord, we thank thee for this day so fair and sweet, when the trees lift up their hands in a psalm of gratitude to thee, and every little flower that opens its cup, and every wandering bird seems filled by thy spirit, and to be grateful unto thee. We thank thee for all thy hand-writings of revelation on the walls of the world ; on the heavens above us, and the ground beneath ; and for all the testimonies recorded there of thy presence, thy power, thy justice, and thy love.

We thank thee for that perpetual spring-time with which thou visitest the human soul. We bless thee for the sun of righteousness which never sets, never allows any night there, but, with healing in his beams, showers down perennial day on eyes that open, and on hearts that longingly lift themselves up to thee. We thank thee for the great truths which shine to us ; for the lesser lights, like the moon in the darkness of the night, and for those great lights, which

pour out a continuous and never-ending day where-soever we turn our weary mortal feet. We thank thee for the generous emotions which spring up anew in every generation of mankind ; for the justice that faints not nor is weary ; for the philanthropy which goes out and brings the wanderer home, which lifts up the fallen and heals the sick, which is eyes to the blind and feet to the lame. We thank thee for the piety which has inspired thy sons in many a distant age, and in every peopled land ; and we bless thee that it springs anew in our own hearts, drawing us unto thee, shedding peace along our pathway here, and giving us multitudinous prophecies of glories yet to come.

O thou, who art Infinite Perfection, we thank thee for thyself. We know that out of thy wisdom, power, and love have proceeded this world of matter, this world of man, and that kingdom of heaven into which we all hope to enter at last. We thank thee for the loving-kindness and tender mercies over all thy works ; and where we can only see through a glass darkly, we will still trust in thee, with infinite longing which casteth out every fear.

Father in heaven, being so gifted and surrounded as we are, and so destined for immortal welfare, we pray thee that we may live great and noble lives on this earth, using our bodies for their purpose, and the soul for its higher use ; growing wiser and better as we change time into life, and transform our daily work into exalted character. May we so live that

we shall every day learn some new truth, practise some new virtue, and become dearer and more beautiful in thy sight. So may thy kingdom come, and thy will be done, on earth as it is in heaven.—
Theodore Parker ; American. 19th cent. A.C.

O LORD, we come to thee, holding up our souls as empty pitchers to be filled with the fountains of thy love. Didn't you tell us, Lord, if we were hungry you would feed us? Didn't you tell us, Lord, if we were thirsty you would give us drink from the waters of salvation? Didn't you tell us, Lord, if we were poor and weak, Come unto me, all ye feeble, and weary, and heavy-laden, and I will give you rest? Didn't you tell us, Lord, if we would be patient and wait, you would bring us out of all our troubles? And when the hour was come, as you raised up Moses to break the power of Pharaoh, and let the people go, so you sent us a deliverer, to lead us out of slavery. And while the good shepherd was with us, he led us through the wilderness, and toted the little ones in his arms, and gave us to browse in green pastures.

But now, Lord, when his work was done, you saw it was done, and you took him up higher, and gave him a seat among the archangels, and clothed him in white robes; and there he pleads for us. When any of us are worthy, we shall see him where he is, and embrace him. And the Lord will say, Who be these? And Abraham will answer, These are they

whom I brought out, with much tribulation and anguish, from the house of bondage ; and for whom I was killed. — *Prayer of a freed slave, in Norfolk, Va., the Sunday after the assassination of Abraham Lincoln. 1865 A.C.*

O ETERNAL ! have mercy upon me, because I am passing away. O Infinite ! have mercy upon me, because I am weak. O Sovereign of Life ! have mercy upon me, because I draw nigh unto the grave. O Omniscient ! have mercy upon me, because I am in darkness. O All-Bounteous ! have mercy upon me, because I am poor. O All-Sufficient ! have mercy upon me, because I am nothing. — *A Prayer in use among the uncivilized tribes of Madagascar. 19th cent. A.C.*

O GOD of love and peace, do thou, we humbly beseech thee, avert the calamity of a terrible war about to burst upon us. It is sad to think of the misery, and sin, and bloodshed, which are caused by war. O Lord, thou hast forbidden war, and hast commanded thy children to live in peace and brotherly love, so that we may be fit for thy holy kingdom. Our vengeful hearts are easily excited by indignities and insults. Teach us, Father, to love our enemies, and forgive them, and to return good for evil always. Merciful Sovereign, vouchsafe unto our rulers, in these days, wisdom and foresight, clemency and patience ; and keep them from bad counsels. May thy name promote peace, good-will, and love, among

all the nations of the earth. — *Prayer offered by the Brahmo Somaj*,¹ in Calcutta, when war was pending between England and India. 19th cent. A.C.

PRAYER OF THE OLD.

REST for the weary hands is good ;
And love, for hearts that pine ;
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven refresh,
Dear Lord, the languid air ;
And let the weakness of the flesh
Thy strength of spirit share.

And if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear.

Be near me in mine hours of need,
To soothe, or cheer, or warn ;
And down these slopes of sunset lead,
As up the hills of morn.

John G. Whittier ; American. 19th cent. A.C.

¹ Brahmo Somaj signifies Assembly of the Worshipers of God. It is a modern sect in Hindustan, which accepts the best portions of all religions.

Immortality.

THE soul lives after the body dies. The soul passes through the gate ; he makes a way in the darkness to his Father. He has pierced the heart of evil, to do the things of his Father. He has come a prepared Spirit. He says : Hail thou Self-Created ! Do not turn me away. I am one of thy types on earth. I have not privily done evil against any man ; I have not been idle ; I have not made any to weep ; I have not murdered ; I have not defrauded ; I have not committed adultery. I am pure.

[The Judge of the Dead answers.]

Let the soul pass on. He is without sin ; he lives upon truth. He has made his delight in doing what men say, and what the gods wish. He has given food to the hungry ; drink to the thirsty ; and clothes to the naked. His lips are pure, and his hands are pure. His heart weighs right in the balance. The departed fought on earth the battle of the good gods, as his Father, the Lord of the Invisible World, had commanded him. O God, the protector of him who

has brought his cry unto thee, make it well with him in the world of Spirits! — *A portion of the Egyptian Book of the Dead; found in ancient tombs, written on papyrus. 2000 years B.C.*

MAY thy soul attain to the Creator of all mankind. . . . These have found grace in the eyes of the Great God. They dwell in the abodes of glory, where the heavenly life is led. The bodies which they have abandoned will repose for ever in their tombs, while they will enjoy the presence of the Great God. — *Writing in Egyptian tombs. 2000 B.C.*

THE God of the Dead waits enthroned in immortal light to welcome the good into his kingdom of joy; to the homes he had gone to prepare for them, where the One Being dwells beyond the stars. — *Oldest of the Vedas; Hindu. 1500 B.C.*

DEATH does not differ at all from life. — *Thales; Grecian. Born 640 B.C.*

THE evil-doer mourns in this world, and he will mourn in the next world: in both worlds has he sorrow. He grieves, he is tormented, seeing the evil of his deeds.

The virtuous man rejoices in this world, and he will rejoice in another world: in both worlds hath he joy. He rejoices, he exults, seeing the virtue of his deeds.

As kindred, friends, and dear ones salute him who hath travelled far and returned home safe, so will good deeds welcome him who goes from this world and enters another. — *Dhammapada: Buddha Sakya; Hindu.* Born 627 B.C.

THE man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly meet death; well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness. . . . Souls risen from the graves will know each other, and say, That is my father, or my brother, my wife, or my sister. The wicked will say to the good, Wherefore, when I was in the world, did you not teach me to act righteously? O ye pure ones, it is because you did not instruct me, that I am excluded from the assembly of the blest. — *Zendavesta, Persian; Zoroaster.* 589 B.C.

WHEN thou shalt have laid aside thy body, thou shalt rise, freed from mortality, and become a god of the kindly skies. — *Pythagoras; Grecian.* Born 580 B.C.

MY body must descend to the place ordained, but my soul will not descend: being a thing immortal, it will ascend on high, where it will enter a heavenly abode. — *Heraclitus; Ephesian.* 500 B.C.

THE soul is the principle of life, which the Sovereign Wisdom employed to animate bodies. Matter

is inert and perishable. The soul thinks, acts, and is immortal. . . . There is another invisible, eternal existence superior to this visible one, which does not perish when all things perish. Those who attain to this never return. — *Bhagavadgita*; *Hindu*. 200 B.C.

THE soul is not born; it does not die. It was not produced from any one, nor was any produced from it. Unborn, eternal, it is not slain though the body is slain. Subtler than what is subtle, greater than what is great; sitting, it goes far; sleeping, it goes everywhere. Thinking of the soul as unbodily among bodies, and firm among fleeting things, the wise man casts off all grief. — *Buddhist Scripture*.

THE effect of water poured on the root of a tree is seen aloft in the branches and fruit; so in the next world are seen the effects of good deeds performed here. — *Buddhist Scriptures*; *Siam*.

THERE are treasures laid up in the heart — treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world. — *Buddhist Scriptures*; *Ceylon*.

MAN never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself; the body is only my dwelling-place. Birth is not birth; there is a soul already existent when the body comes to it. Death is not death; the soul merely departs,

and the body falls. It is because men see only their bodies, that they love life and hate death. — *Buddhist Scriptures ; Chinese.*

THE soul, which cannot die, merits all the moral and intellectual improvement we can possibly give it. A Spirit, formed to live for ever, should be making continual advances in virtue and wisdom. A well-cultivated mind regards the body merely as a temporary prison. At death, such a soul is conducted by its invisible guardian to the heights of heavenly felicity, where it becomes the associate of the wise and good of all ages. . . .

Is it not strange, my friends, that after all I have said to convince you I am going to the society of the happy, you still think this body to be Socrates? Bury my lifeless body where you please ; but do not mourn over it, as if *that* were Socrates. . . .

It would be wrong for me not to be grieved to die, if I did not think I should go to wise and good deities, and dwell with men who have departed from this life, and are better than any who are here. That I shall go to deities who are perfectly good, I can assert positively, if I can assert any thing of the kind. And be assured I hope to go and dwell among good men, though I would not positively assert that. I entertain a good hope that something awaits those who die, and that it will be better for the good than for the evil ; as has been said long since. — *Socrates ; Grecian.* 469 B.C.

It is impossible there should be much happiness in this life; but there is great hope that after death every person may obtain what he most wishes for. This doctrine is not new, but has been known both to Greeks and other nations. . . .

The body is a prison, from which the soul must be released before it can arrive at the knowledge of things real and immutable. . . .

The soul of each of us is an immortal Spirit, and goes to other immortals to give an account of its actions. . . .

Can the soul be destroyed? No. But if in this present life it has shunned being governed by the body, and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it, does it not then depart to that which resembles itself, — to the invisible, the divine, the wise, the immortal? And on its arrival there, is it not freed from errors, ignorance, fears, wild passions, and all other human evils? Does it not in truth pass the rest of its existence with the gods? . . .

Those who have lived a holy life, when they are freed from this earth, and set at large, as if were from a prison, will arrive at a pure abode above, and live without bodies through all future time. They will arrive at habitations more beautiful than it is easy to describe. — *Plato; Grecian.* 429 B.C.

OH, glorious day, when I shall remove from this confused crowd to join the divine assembly of souls ! For I shall go not only to meet great men, but also my own son Cato. His spirit, looking back upon me, departed to that place whither he knew that I should soon come ; and he has never deserted me. If I have borne his loss with courage, it is because I consoled myself with the thought that our separation would not be for long. — *Cato (as quoted by Cicero) ; Roman.* Born 243 B.C.

WHEN I consider the faculties with which the human soul is endowed, its amazing celerity, its wonderful power of recollecting past events, and its sagacity in discerning the future, together with its numberless discoveries in the arts and sciences, — I feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature. And as this unceasing activity of the soul derives its energy from its own intrinsic and essential powers, without receiving it from any foreign or external impulse, it necessarily follows that its activity must continue for ever. I am induced to embrace this opinion, not only as agreeable to the best deductions of reason, but also in deference to the authority of the noblest and most distinguished philosophers. I consider this world as a place which Nature never intended for my permanent abode ; and I look on my departure from it, not as being driven from my habitation, but simply as leaving an inn. — *Cicero ; Roman.* Born 106 B.C.

IN my Father's house are many mansions. I go to prepare a place for you. . . .

They who shall be accounted worthy to obtain that world cannot die any more ; for they are equal unto the angels.

Now that the dead are raised, even Moses sheweth at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob ; for he is not a God of the dead, but of the living. — *Jesus Christ ; Israelite. New Testament.*

SOME say, How are the dead raised up? And with what body do they come? That which thou sowest is not the body that shall be, but barely as a grain of wheat, or of some other grain. God giveth it such a body as hath pleased him ; to every seed its own body. So is it with the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body. — *Paul, the Apostle ; Israelite. New Testament.*

I HEARD a voice from heaven saying, Blessed are the dead who die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them. — *Author of the Book of Revelation. New Testament.*

NOT by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns ; for in ceasing to be numbered with mortals,

he enters upon the heritage of a diviner life.—

Plutarch; Grecian. 50 A.C.

Is it a misfortune to pass from infancy to youth? Still less can it be a misfortune to go from this miserable life to that true life into which we are introduced by death. Our first changes are connected with the progressive development of life. The new change which death effects is only the passage to a more desirable perfection. To complain of the necessity of dying is to accuse Nature of not having condemned us to perpetual infancy.— *Gregory of Nyssa; early Christian Father. 394 A.C.*

WHAT if earth

Be but the shadow of heaven? and things therein

Each to the other like, more than on earth is thought?

John Milton; English. 1667 A.C.

THE Newtonian system of stars and suns, let that be to you the fabric of your immortality, of an everlasting progress, and an upward flight. The planets of our solar system are bound to each other, and to their focus the sun, by the power of attraction. Yet the planets are the mere staging of the theatre; the mere dwelling-places of the creatures upon them; who, in various degrees of distance, with various ellipses, revolve round the infinitely more beautiful Sun of Eternal Goodness and Truth. Is it possible that the scenes themselves should be so closely connected, and not the contents of the scenes? Is it to

be supposed that the planets are so exactly arranged in relation to each other and the sun, and that the destiny of those who live on the planets, for whose sake the planets were prepared, is not as closely connected? In Nature every thing is connected, like body and spirit. Our future destination is a new link in the chain of our being, which connects itself with the present link most minutely, and by the most subtle progression; as our earth is connected with the sun, and as the moon is connected with our earth. When death bursts the bonds of limitation, God will transplant us, like flowers, into quite other fields, and surround us with entirely different circumstances. Who has not experienced what new faculties are given to the soul by a new situation?—faculties which, in our old corner, in the stifling atmosphere of old circumstances and occupations, we had never imagined ourselves capable of? In these matters, we can do nothing but conjecture. But wherever I may be, through whatever worlds I may be led, I know that I shall for ever remain in the hands of the Father who brought me hither, and who calls me further on. — *Herder; German.* 1774 A.C.

I TROUBLE not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the Power which gave me existence is able to continue it in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to

exist hereafter, than that I should have existence as I now have, before that existence began. — *Thomas Paine; American.* 1795 A.C.

LIFE is a state of embryo, a preparation for life. A man is not completely born until he has passed through death. — *B. Franklin; American.* 1776 A.C.

WHEN we die, we shall find we have not lost our dreams: we have only lost our sleep. — *J. P. Richter; German.* 1774 A.C.

GENERATION after generation takes to itself the form of a body, and issuing forth from Cimmerian night, appears on Heaven's mission. What force and fire is in each, he expends. One grinding in the mill of industry; one, hunter-like, climbing the Alpine heights of science; one madly dashed to pieces on the rocks of strife, warring with his fellow: and then the Heaven-sent is recalled; his earthly vesture falls away, and soon, even to sense, becomes a shadow. Thus, like a God-created, fire-breathing Spirit, we emerge from the Inane; we haste stormfully across the astonished earth; then we plunge again into the Inane. Earth's mountains are levelled, and her seas are filled up, in our passage. Can the earth, which is but dead, and a vision, resist Spirits, which have reality, and are alive? On the hardest adamant some foot-print of us is stamped in. The last rear of the host will read traces of the

earliest van. But whence? O Heaven, whither? Sense knows not; faith knows not; only that it is through mystery into mystery, from God to God.—*Thomas Carlyle; Scotch. 1836 A.C.*

OF what import this vacant sky, these puffing elements, these insignificant lives, full of selfish loves, and quarrels, and ennui? Every thing is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma. All the comfort I have found, teaches me to confide that I shall not have less in times and places that I do not yet know. I have known admirable persons, without feeling that they exhaust the possibilities of virtue and talent. I have seen glories of climate, of summer mornings and evenings, of midnight sky; I have enjoyed the benefits of all this complex machinery of arts and civilization, and its results of comfort. The Good Power can easily provide me millions more as good. All I have seen, teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence prepares for us, it must be something large and generous, and in the great style of his works.—*R. W. Emerson; American. 19th cent. A.C.*

WE sometimes congratulate ourselves at the moment of waking from a troubled dream: it may be so after death.—*N. Hawthorne; American. 19th cent. A.C.*

GOD is our Father. Heaven is his high throne, and this earth is his footstool. While we sit around, and meditate, or pray, one by one, as we fall asleep he lifts us into his bosom, and our waking is inside the gates of an everlasting world. — *William Mountford ; American.* 19th cent. A.C.

WE go to the grave of a friend, saying, A man is dead ; but angels throng about him, saying, A man is born. — *H. W. Beecher ; American.* 19th cent. A.C.

THIS world is simply the threshold of our vast life ; the first stepping-stone from non-entity into the boundless expanse of possibility. It is the infant-school of the soul. The physical universe spread out before us, and the spiritual trials and mysteries of our discipline, are simply our primer, our grammar, our spelling-dictionary, to teach us something of the language we are to use in our maturity. — *Starr King ; American.* 19th cent. A.C.

Worship.

BE not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou art upon earth; therefore let thy words be few. — *Solomon; Hebrew King.* 1015 B.C.

A WISE man must discharge all his moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low if he performs ceremonial acts only, and fails in the discharge of his moral duties. . . .

A religious act, which proceeds from selfish views with regard to this world, such as offering sacrifices to obtain rain, or oblations with hope of reward in the next world, — are external and selfish. But acts performed with a knowledge of God, and without self-love, are internal and disinterested. — *Manu; Hindu.* 1200 B.C.

Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being. — *Veda; Hindu.* 800 B.C.

THEY who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness; but they are in still thicker gloom who are solely attached to fruitless speculations. — *Veda; Hindu.* 800 B.C.

BRING no more vain oblations. Incense is an abomination unto me. The new moons, and the sabbaths, and the calling of assemblies I cannot away with. It is iniquity, even the solemn meeting. Put away the evil of your doings. Learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. . . . For a man to bow down his head like a bulrush, and spread sackcloth and ashes under him, — wilt thou call this a fast acceptable to the Lord? To loose the bands of wickedness, to undo heavy burdens, to let the oppressed go free, to break every yoke, to deal thy bread to the hungry, and when thou seest the naked to cover him, — this is the fast that I have chosen. — *Isaiah; Hebrew.* 700 B.C.

A MAN may recite large portions of the law, but if he is not a doer of it, he is like a herdsman who counts the cattle of others. — *Dhammapada, Hindu; Buddha Sakya.* Born 627 B.C.

A MAN should never pray for any thing for himself, because every one is ignorant of what is really good for him. — *Pythagoras; Grecian.* 580 B.C.

Is there not need of much forethought in order that a person may not unconsciously pray for great evils to himself, while he thinks he is praying for good? . . .

Prayer is the ardent turning of the soul toward God ; not to ask any particular good, but good itself, — the universal, supreme good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent before the gods, till they remove the clouds from thine eyes, and enable thee to see, by the light they give, what is really good ; not what appears to thyself to be good. . . .

The Divine Nature is not to be seduced by presents, like a corrupt judge. It would be a dreadful thing indeed if the gods looked to gifts and sacrifices, and not to the soul. To say that the gods are easily appeased is to compare them to wolves or dogs, which are pacified by giving them a portion of the plunder. . . .

Let no one who does not wish to become odious to the gods perpetrate either by word or deed any falsehood, or fraud, or adulteration in any thing, when calling on the gods. — *Plato ; Grecian.* 429 B.C.

THE worship of spiritual wisdom is far better than worship by the offering of things. — *Bhagavadgita ; Hindu.* 200 B.C.

RELIGIOUS exercises performed to obtain reputation, or for an appearance of sanctity, come from

inferior influences of the soul, and are of little worth. The best worship is that which is offered without expecting to attain any particular object ; and that is the worst which is performed for the accomplishment of a particular end. . . . The religious exercise of the body is to be pure ; of the lips, to speak always truly and kindly ; of the thoughts, to control selfish inclinations and cherish benevolent tendencies. — *Mahabharata ; Hindu. 200 B.C.*

CULTIVATE piety, and banish costliness from temples. — *Cicero ; Roman. Born 106 B.C.*

WOE unto you hypocrites ! ye pay tithe of mint, anise, and cummin, and omit the weightier matters of the law, — judgment, mercy, and faith. Ye blind guides, which strain at a gnat and swallow a camel ! . . . Understand what this meaneth, I will have mercy and not sacrifice. . . . The Sabbath was made for man, and not man for the Sabbath. . . .

The hour cometh when men shall not worship on this mountain, nor yet at Jerusalem. True worshippers shall worship the Father in spirit and in truth ; for God is a Spirit, and they that worship him must worship him in spirit and in truth. . . . When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father who seeth in secret. And use not vain repetitions ; for your Father knoweth what things ye have need of, before ye ask him. . . . I say unto you whatsoever things ye desire

when ye pray, believe that ye receive them, and ye shall have them. And when ye pray, if ye have aught against any man, forgive. . . .

If ye, being evil, know how to give good things to your children, how much more shall your Father who is in heaven give good things to them that ask him?—*Jesus Christ; Israelite. New Testament.*

WE know not what we should pray for as we ought; but the Spirit itself maketh intercession for us. . . . One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let us not judge one another any more; but rather judge this, that no man put in his brother's way a stumbling-block, or any occasion to fall.—*Paul; Israelite. New Testament.*

THE effectual fervent prayer of a righteous man availeth much.—*James; Israelite. New Testament.*

How can the Almighty and Merciful Friend, who is always with us, take delight in sacrifices? Let us purge our minds, and lead virtuous and honest lives. His pleasure is not in the magnificence of temples, but in the piety and devotion of consecrated hearts. Let us be sure not to admit any evil intentions into our hearts, that we may lift up pure hands to Heaven, and ask nothing by which another may lose.—*Seneca, Roman; Stoic. Born 3 A.C.*

RAIN, O dear God, rain down on the ploughed fields and on the plains! Truly, we ought not to pray at all, or we ought to pray in this noble and simple fashion. . . .

Either the gods have power, or they have no power. If they have no power, why do you pray? If they have power, why not pray never to be anxious about events, rather than that any event may take place? — *Marcus Aurelius; Roman Emperor. Stoic. 121 A.C.*

HE prays without ceasing who suitably unites prayer with action; for active duty is an integrant part of prayer. The whole life should express "Our Father, who art in heaven!" — *Origen; early Christian Father. 2d cent. A.C.*

THOUGH we do but lisp, even though we address God without opening our lips, we may cry to him from the inmost recesses of the heart. When the whole direction of the inmost soul is toward God, he always hears. — *Clement of Alexandria; early Christian. Close of 2d cent. A.C.*

ONE hour of justice is worth seventy years of prayer. — *Mohammed, Arabian; Koran. 609 A.C.*

MOSES cried, O Lord, where shall I find thee? And God said, When thou seekest me, thou hast already found me. — *Mohammedan; Arabian.*

ONE came and said to the Prophet, My mother has died, what shall I do for the good of her soul? Mohammed thought of the panting heat of the desert, and he replied, Dig a well, that the thirsty may have water to drink. The man dug a well, and said, This have I done for my mother. — *Mishkat; Mohammedan.* 7th cent. A.C.

THE world was given for our edification, not for the purpose of raising sumptuous buildings. — *Inscribed on a Mohammedan mosque, in the island of Johanna.*

THE Lord of Life should not be worshipped with faded flowers. Those that grow in thine own garden are far better than any other. With the flowers that are gathered, there must be reverence: itself a flower. — *Purana; Hindu.* 10th cent. A.C.

SETTING out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart. — *Omar Kheydm; Persian.* 11th cent. A.C.

HE needs no other rosary whose thread of life is strung with beads of love and thought. — *Persian.*

HE must be a low-minded man who can pray to God for terrestrial goods. — *Persian.* 10th cent. A.C.

WHY say I will go on pilgrimage to the holy city of Benares? Why long for the sacred wells? How

can the true holy city be attained by an evil doer? Though we live in the desert, sanctity is not there; neither is it in the sky; nor is it at the confluence of holy rivers on earth. Convert thy body into a temple; give up evil thoughts, and see God with thine internal eye. Darkness is never dispelled by a painted flame; so Scripture will never free the soul from fear, without the light of inward experience. Though a dog were to roam to sacred Concan, he would not thereby be changed into a lion; and if a pig were to travel to holy Benares, he would not become an elephant: so no pilgrimage will make a saint of a man who has no holy aspirations. Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice-born. The source of final happiness is in the heart, and he is a fool who seeks it elsewhere; he is like the shepherd who searched for the lamb that was in his own bosom. Why bring stone from the hills, to build fine temples for God to dwell in? God, as a living being, constantly dwells within you. — *Vemana; Hindu.* 12th cent. A.C.

THE best way of worshipping God is in allaying the distress of the times, and improving the condition of mankind. — *Abulfasi; Persian.* 1595 A.C.

WHEN I am going to pray, I think first of my late father, how he was so good, and loved so well to give to me. Then I picture to myself the whole

world as my Father's house, and all the people in Europe, Asia, Africa, and America then seem to me my brothers and sisters. And God is sitting in heaven, his right hand stretched out over the sea to the end of the world; and his left hand is full of blessing and good. The Jews are said to have known special mysteries concerning the name of God. But I let all that be; and I only wish that the thought of God, and every trace by which we can recognize him, may be great and holy, above all things; to me, and to all men.—*Matthias Claudius; German. 1741 A.C.*

PRAYER that craves any particular commodity, any thing less than all good, is vicious. Prayer as a means to effect a private end is meanness and theft. As soon as a man is at one with God, he will not beg.—*R. W. Emerson; American. 19th cent. A.C.*

Inspiration.

ALL good thoughts, words, and actions are from the celestial world. — *Zendavesta, Persian; Zoroaster.* Born 589 B.C.

WHATEVER good you do, ascribe it to the gods. — *Bias; Grecian.* 600 B.C.

No man was ever truly great without divine inspiration. — *Socrates; Grecian.* 469 B.C.

STATESMEN and enthusiasts, who by their speeches incite men to noble deeds, are divinely inspired, and possessed by the Divinity. — *Plato; Grecian.* 429 B.C.

THOSE who aspire after what is holy and pure shall have assistance from above. — *Gamaliel; Israelite. Talmud.*

TAKE no thought how or what ye shall speak. It shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father, which speaketh in you. — *Jesus Christ; Israelite. New Testament.*

EVERY good and every perfect gift is from above, and cometh down from the Father of Light. — *James ; Israelite. New Testament.*

ALL writing comes by the grace of God ; and all doing and having. — *R. W. Emerson ; American. 19th cent. A.C.*

THE thoughts shaped within me have this peculiarity, that I feel them not as self-thought, but as imparted. — *Bettina von Arnim ; German. 19th cent. A.C.*

How sure it is that if we say a true word, instantly we feel it is God's, not ours, and pass it on. — *Elizabeth B. Browning ; English. 19th cent. A.C.*

Inward Light.

THAT Supreme Spirit, which thou believest to be one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and thy wickedness. . . .

The soul itself is its own witness and its own refuge. Offend not thy conscious soul, the supreme internal witness of men! The simple have said in their hearts, None see us. Yet the gods distinctly see them, and so does the Spirit within their own breasts. — *Manu; Hindu.* 1200 B.C.

ONLY the religious man is good. And what is religion? It is the perfect agreement of the will with the conscience. — *Chinese Sacred Scripture; attributed to Buddha Sakya.* Born 627 B.C.

I WILL put my law in their inward parts, and write it in their hearts. — *Jeremiah; Hebrew.* 600 B.C.

LET no man do what his own sense of right forbids him to do; and let him not desire what that forbids him to desire. . . .

All men have in themselves feelings of mercy and pity, of shame and hatred of vice. They are a part

of the organization of man, as much as his limbs or his senses ; and they may be trained as well. The mountains naturally bring forth beautiful trees ; even when the trunks are cut down, young shoots will constantly spring up. If cattle are allowed to feed on the mountain, it looks bare ; shall we therefore say that bareness is natural to the mountain ? When the lower passions are let loose, they eat down the nobler growths of love and reverence in the heart of man ; shall we therefore say there are no such feelings in his heart ? Under the quiet, peaceful atmosphere of morning and evening, the shoots that have been browsed tend to grow again. Humanity is the heart of man ; justice is the path of man. To develop the principles of our higher nature is to know heaven. — *Mencius ; Chinese.* 313 B.C.

HE who knows himself must be conscious that he is inspired by a divine principle. He will look upon his rational part as a resemblance to some divinity within him ; and he will be careful that his sentiments and behavior should be worthy of this inestimable gift of God. There exists not any man, in any nation, who may not improve in virtue, if he adopts his own true nature as his guide. When I say nature, I mean nature in its genuine purity ; not when it has become corrupted by evil customs. . . .

Man is born for justice. Law and equity are not things established merely by opinion ; they are instituted by Nature. We have no criterion to distinguish

between a good law and a bad law, except our own conscience, or reason. No one in full possession of his senses can suppose that justice and law vary with opinions, and have no foundation in Nature. — *Cicero; Roman.* Born 106 B.C.

EVERY man hath within himself a witness and a judge of all the good or ill that he does; it inspires him with great thoughts, and gives him wholesome counsels. — *Seneca; Roman. Stoic.* Born 3 A.C.

KEEP the divine portion of thyself pure. Look within. Within is the fountain of good; that is the life; that is the man. . . . A good man is as a priest and minister of the gods; devoted to that Divinity which hath its dwelling within him. — *Marcus Aurelius; Roman Emperor.* 121 A.C.

THE wise man preserves in his own bosom the sacred flame which enlightens him, though winds may blow and tempests roar without. — *Plotinus; Grecian. New Platonist.* 235 A.C.

THE philosopher carries within him an unwritten, but most divine law. — *Porphry; Grecian. New Platonist.* 285 A.C.

THE light, like the morning star, which dwells in the inmost heart of every man is our refuge. — *Vedmana; Hindu.* 17th cent. A.C.

Two things command my veneration: the starry universe around me, and the law of duty within. — *Emanuel Kant; German.* 19th cent. A.C.

THERE is one principle of the soul which makes all men essentially equal ; which places all on a level as to means of happiness ; which may place in the first rank of human beings those who are the most depressed in worldly condition. I refer to the sense of duty ; to the power of discerning right, and doing right ; to the inward monitor, which speaks in the name of God. This moral power annihilates all worldly distinctions. Through this the ignorant and the poor may become the greatest of the race ; for the greatest is he who is most true to the principle of duty. It matters nothing what the particular duties are, to which the individual is called ; however minute and obscure they may be in their outward form. In the sight of God, greatness does not depend upon the extent of the sphere that is filled, or the amount of effect that may be produced ; but altogether in the power of virtue in the soul ; in the energy with which God's will is performed, with which trials are borne, and goodness loved and pursued.—*William E. Channing ; American. 19th cent. A.C.*

DEEP in the heart of every man is placed the voice of God to guide him. When he presses onward in virtue, it assists him and applauds ; when he rushes into vice, it struggles to arrest him ; and when it is defeated, it records its bitter protest. — *J. Storrs Smith ; American. 19th cent. A.C.*

Truth.

THOU shalt not bear false witness. Thou shalt not raise a false report. — *Moses; Hebrew.*
Born 1571 B.C.

As the body is purified by water, so is the soul purified by truth. — *Manu; Hindu.* 1200 B.C.

HE that speaketh the truth from his heart shall never be moved. — *David; Hebrew King.* 1055 B.C.

OBTAIN the truth and sell it not. . . . The lip of truth shall be established for ever ; but a lying tongue is but for a moment. . . . Use not to make any manner of lie, for the custom thereof is not good. — *Solomon; Hebrew King.* 1015 B.C.

THE way to eternal beatitude is open to him who without omission speaketh truth. — *Veda; Hindu.* 800 B.C.

LET not thy tongue say what thy heart denies. — *Lao-tse; Chinese.* 604 B.C.

BE very scrupulous to observe the truth in all things. Obstinacy in maintaining a lie is a sin. — *Zendavesta, Persian; Zoroaster.* Born 589 B.C.

To speak the truth and perform good offices are two things that resemble God. . . . Every man ought to speak and act with such perfect integrity, that no one could have reason to doubt his simple affirmation. — *Pythagoras; Grecian.* 580 B.C.

ONLY they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden springs of things. — *Confucius; Chinese.* Born 550 B.C.

To be dumb for the remainder of life is better than to speak falsely. — *Hitopadessa; Hindu.* 246 B.C.

If thou hast not, by speaking falsely, become at variance with the Divinity within thy own breast, go not on a pilgrimage to the River Ganges, nor to the plains of Curu; for thou hast no need of expiation. . . .

The sacrifice of a thousand horses has been put in the balance with one true word, and the true word weighed down the thousand sacrifices. No virtue surpasses that of veracity. There are two roads which conduct to perfect virtue: to be true, and to do no evil to any creature. — *Ramayana; Hindu.*

THOU shalt abstain from deceiving others by word or deed. . . . Thou shalt speak no word that is false. — *Buddhist Commandments ; Siamese.*

ADHERE so firmly to the truth, that your yea shall be yea, and your nay shall be nay. — *Sabæan Book of the Law. Ancient.*

LET thy yea be just, and thy nay likewise be just. — *Joshua ; Israelite. Talmud.*

SWEAR not at all. Let your communication be yea, yea, and nay, nay ; for whatsoever is more than this cometh of evil. . . . Ye shall know the truth, and the truth shall make you free. — *Jesus Christ ; Israelite. New Testament.*

LIE not to one another. Put away lying. Speak every man truth with his neighbor ; for we are members one of another. — *Paul ; Israelite. New Testament.*

I HAVE no greater joy than to hear that my children walk in truth. — *John ; Israelite. New Testament.*

VERILY, hypocrites sink into a lower abyss than any other sinners. — *Mohammed, Arabian ; Koran. 609 A.C.*

SEEK truth by thought, not by searching for it in mouldy books. Look up to the sky to see the moon,

instead of seeking for it in the pond. — *Persian*. 12th cent. A.C.

To love truth for truth's sake is the principal part of human perfection, and the seed-plot of all other virtues. — *John Locke*; *English*. 1690 A.C.

NOW-A-DAYS, men will investigate all things, inward and outward. Truth! canst thou escape from the furious hunt? They go forth with nets and poles to catch thee; but, with spirit-like tread, thou glidest away through their midst. — *Frederic Schiller*; *German*. 1777 A.C.

THERE are errors which no wise man will treat with rudeness, while there is a probability that they may be the refraction of some great truth still below the horizon. . . . He who begins by loving Christianity better than truth, will proceed by loving his own sect, or church, better than Christianity, and end in loving his own opinion best of all. — *S. T. Coleridge*; *English*. 19th cent. A.C.

THE moment we feel angry in controversy, we have already ceased striving for truth, and begun striving for ourselves. — *Thomas Carlyle*; *English*. 19th cent. A.C.

A LARGE mass of error is easily embalmed and perpetuated by a little truth. — *Mackay*; *English*. 19th cent. A.C.

It is not perhaps of so much consequence what we believe, as that we do not affect to believe. Belief is not in our power, but truthfulness is. — *Mrs. Jameson; English.* 19th cent. A.C.

A STRAIGHT line is the shortest in morals, as in mathematics. — *Maria Edgeworth; Irish.* 19th cent. A.C.

It is only when one is thoroughly true, that there can be purity and freedom. Falsehood always punishes itself. — *Auerbach; German.* 19th cent. A.C.

SEEK only to be true, and you will hear truth speaking from heaven, and from the earth, and in your own being. Every one that is of the truth heareth her divine voice. — *William H. Furness; American.* 19th cent. A.C.

I LOVE truth because I love to have an apple thought to be an apple, and a hand a hand; and the whole beauty and hopefulness of God's creation a truth instead of a lie. — *Leigh Hunt; English.* 19th cent. A.C.

Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside. They may be light and accidental, but they are ugly soot from the smoke of the pit, and it is better that our hearts should be swept clean of them. — *Ruskin; English.* 19th cent. A.C.

Moral Courage.

LET thine eyes look straight on, and let thine eyelids look straight before thee. Remove thy feet from evil. Turn not to the right hand nor to the left. Ponder the path of thy feet, and let all thy ways be established. — *Solomon; Hebrew King.* 1015 B.C.

HE for whom there is neither this shore nor that shore, nor both ; he who is fearless and unshackled, — him I call a wise man.

He who has cut all fetters, who is independent and unshackled, who never trembles, — him I call a wise man.

He who has cut the girdle, the strap, and the rope, with all that pertains to them ; he who has burst the bar, and is awakened, — him I call a wise man. . . . Like a solid rock unshaken by the wind, wise people are unfaltering amid praise or blame. — *Dhammapada, Buddha Sakya; Hindu.* Born 627 B.C.

WHATEVER people may think of you, do that which you believe to be right. Be alike indifferent to censure or praise. — *Pythagoras; Grecian.* 580 B.C.

To know a thing is right, and not to do it, is a weakness. . . . When you know a thing, maintain that you know it ; when you do not know it, admit the fact : this is wisdom. . . . Fear not poverty, but fear missing of the truth. — *Confucius ; Chinese.* 550 B.C.

THE perfectly just man would be he who should love justice for its own sake, not for the honors or advantages that attend it ; who would be willing to pass for unjust, while he practised the most exact justice ; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right. — *Plato ; Grecian.* 429 B.C.

LET the counsel of thine own heart stand, for there is no man more faithful unto thee than it. A man's mind is sometimes wont to tell him more than seven watchmen that sit above in a high tower. . . . In no wise speak against the truth, and refrain not to speak when there is occasion to do good ; for by speech wisdom shall be known. — *Jesus, son of Sirach ; Israelite. Apocryphal. Old Testament.* 130 B.C.

WHY even of yourselves judge ye not what is right? — *Jesus Christ ; Israelite. New Testament.*

THE true philosopher must know he is a messenger sent from God to men to instruct them concerning

good and evil. He must tell them the truth without fear. He must consult the Divinity, and attempt nothing without God. — *Epictetus; Roman. Stoic. 70 A.C.*

HIDE not the truth when ye know it; and clothe not the truth with falsehood. — *Mohammed; Arabian. Koran. 609 A.C.*

BRAVE heart, arise! Be free from every chain, though it be glittering with gold. Be nobly courageous! Follow the true bride of thy life, even if her name be sorrow. Let the shell perish, that the pearl may appear. — *Maulavi; Persian. Sufi.*

LET truth and falsehood grapple. Who ever knew truth put to the worse by a free and open encounter? Methinks I see in my mind a noble and puissant nation rousing herself, like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous, flocking birds, with those also who love the twilight, flutter about, amazed at what she means; and in their envious gabble would prognosticate a year of sects and schisms. What would ye do then? Should ye suppress all this flowery crop of knowledge and new light, sprung up, and yet daily springing? Should ye set an oligarchy over it, to

bring famine upon our minds again, when we shall know nothing but what is measured to us by *their* bushel? Believe it, they who counsel ye to such a suppressing, do as good as bid ye to suppress yourselves. — *John Milton; English. 1667 A. C.*

HE that feeds men serveth few;
He serves all who dares be true. . . .

WHOSO would be a man must be a non-conformist. He must not be hindered by the name of goodness, but must explore if it *be* goodness. Nothing is at last sacred but the integrity of your own mind. . . .

In the midst of abuses, in the heart of cities, in the aisles of false churches, alike in one place and in another, — wherever a just and heroic soul finds itself, there it will do what is next at hand; and by the new quality of character it shall put forth, it will abrogate the old law or school in which it stands, before the law of its own mind. . . .

The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time, and blurs the impression of your character. But do your own work, and you shall reinforce yourself. — *R. W. Emerson; American. 19th cent. A. C.*

FEAR and laziness can accept beliefs; only trust and courage will question them. To reject consecrated opinions demands a consecrated mind. — *O. B. Frothingham; American. 19th cent. A. C.*

THE unbeliever is he who deliberately declines to speak what he thinks, or to trust humanity with what helpful truth has been intrusted to himself. — *Samuel Johnson ; American.* 19th cent. A.C.

Natural Law of Justice.

THOU shalt love thy neighbor as thyself.—*Moses ; Hebrew.* Born 1571 B.C.

THAT which thou blamest in another, do it not thyself.—*Thales ; Grecian.* 640 B.C.

Do not that to a neighbor which you would take ill from him.—*Pittacus ; Grecian.* 600 B.C.

Do as you would be done by.—*Zendavesta, Persian ; Zoroaster.* Born 589 B.C.

WHAT you would not like to have done to yourself, do it not unto others. . . . When you labor for others, do it with the same zeal as if it were for yourself. . . .

That which you dislike in superiors do not practise it toward inferiors ; and what you dislike in inferiors do not practise it toward superiors. This is the law for measuring others by ourselves. . . .

To become the superior man, I must serve my father as I wish my son to serve me ; I must serve

my elder brother as I wish my younger brother to serve me ; I must serve my prince as I should wish my minister to serve me ; and I must behave toward my friend as I would wish him to behave toward me. . . .

True politeness consists in never treating others as you would not like to be treated by them. — *Confucius ; Chinese.* 550 B.C.

A DISCIPLE of Confucius being asked concerning his teaching, replied : " The doctrine of our master consists solely in integrity of heart, and treating his neighbor as he himself wishes to be treated."

If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life. — *Mencius ; Chinese.* 313 B.C.

LET none of you treat his brother in a way he himself would dislike to be treated. — *Sabæan Book of the Law. Ancient.*

ONE should seek for others the happiness one desires for one's self. — *Buddhist Scriptures ; Siam.*

THE law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of the same Father. — *Cicero ; Roman.* Born 106 B.C.

LET the honor of thy fellow-man be as dear to thee as thine own ; be as careful of his property, as of thine own. True charity, in order to brave every vicissitude of life, must be free from all worldly considerations, like the love Jonathan bore to David. — *Jewish Talmud.*

WHATEVER you would not wish your neighbor to do to you, do it not unto him. This is the whole law ; the rest is a mere exposition of it. — *Hillel ; Israelite. Talmud. 43 B.C.*

ALL things whatsoever ye would that men should do to you, do ye even so to them ; for this is the Law and the Prophets. — *Jesus Christ ; Israelite. New Testament.*

THOU shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet ; and if there be any other commandment, they are all briefly comprehended in the saying, Thou shalt love thy neighbor as thyself. For love worketh no ill to his neighbor ; therefore is love the fulfilling of the law. — *Paul ; Israelite. New Testament.*

THE true rule in business is to guard and do by the things of others as they do by their own. — *Hindu. 3d cent. A.C.*

Do not force upon thy neighbor a hat that hurts thine own head. — *Albitis ; Hindu.*

THERE are some persons, not entirely asleep in ignorance, nor yet fully awake in the light of reason, who hold that right is nothing but that which is commonly received. Because laws and customs differ, they conclude there is nothing which is, in its own nature, binding; but that whatsoever a man is persuaded of, in his own mind, the same must be right and good. These people have not yet looked far enough into the world to discover that all nations under heaven accept as a standard the maxim, Do unto others as ye would they should do unto you.—*Augustine; early Christian.* 387 A.C.

WOE to them who give scant measure, and exact full measure from others. — *Mohammed; Arabian. Koran.* 609 A.C.

THE sentiment of justice is so natural, so universally felt by mankind, that it seems to me to be independent of all law, all party, all religion. As the law of gravitation, so the fundamental moral law acts with equal force on all nations. — *Voltaire; French.* 1728 A.C.

NOTHING will suffice as a rule of judgment in the treatment of others but a reverence for clear *principles*, as a higher law than personal *tastes*, or *wishes*. The highest morality demands that we should treat others, not as we would wish them to treat us, but that we should be able to rise above wishes for our-

selves, or even the wishes that others may have for themselves ; and that we should recognize their right to such treatment as is best for their situation and their needs, whether we should wish for such specific treatment of ourselves, or not. — *Samuel Johnson ; American.* 19th cent. A.C.

ALL of religion is in the doctrine, Thou shalt love thy neighbor as thyself. There is peace in it, international, civil, domestic, personal ; there is endless co-operation in it, — righting of wrongs, bearing of burdens, healing of wounds, comforting of sorrows, forgiving of injuries, and atoning of sins. Happy industry is in it, — free interchange of the commodities of the earth ; liberal constitutions ; wise and humane laws ; free States, and united peoples. — *O. B. Frothingham.* 19th cent. A.C.

Good for Evil.

IF thine enemy hunger, give him bread to eat ; if he thirst, give him water to drink. . . . If thou meetest thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. — *Moses ; Hebrew.* Born 1571 B.C.

RETURN good for evil. — *Manu ; Hindu.* 1200 B.C.

OVERCOME anger by love ; overcome greed by liberality ; overcome falsehood by truth ; overcome evil by good. . . . Hatred never ceases by hatred, but by love : this is an old rule. — *Dhammapada, Buddha Sakya ; Hindu.*

IF a man foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me ; the fragrance of those good actions abiding with me, and the harm of the slanderer's words abiding with him. — *Buddha Sakya ; Hindu.* Born 627 B.C.

THERE was once a king of Benares, named Brahmadatta, whose righteous administration of justice put an end to litigation in his kingdom, and left him

time to turn attention to his own faults, with a view of correcting them. But when he questioned his retinue, and the citizens, they told him only of his virtues. So he mounted his chariot and rode through the length and breadth of the land, inquiring what were his faults. In a narrow defile, he met Mallika, king of Kosala, who was abroad on a similar mission. It was necessary for one of the chariots to make way for the other; and the coachmen began to dispute about precedence. As the kings were equals in age, wealth, and power, it was difficult to settle the question; and it was finally determined that the most virtuous should take precedence of the other. King Mallika's charioteer said: "My master conquers the strong by strength; the mild by mildness; the good with goodness; and the evil with evil." The charioteer of Brahmadatta said: "My master conquers anger by meekness; avarice by liberality; falsehood by truth." When King Mallika heard this, he ordered his coachman to descend and turn his chariot aside for his superior to pass. — *This is told, as said by Buddha Sakya himself, in Buddhist Scriptures called Jalakas.* 627 B.C.

THE good should be met with goodness, and the not good should also be met with goodness. The upright should be dealt with uprightly, and those who are not upright should also be dealt with uprightly. . . . The wise man avenges injuries by benefits. — *Lao-tse; Chinese.* 604 B.C.

CONFUCIUS, being asked what he thought of returning hatred with kindness, said: "In that case with what will you return kindness? Recompense kindness with kindness, and return bad treatment with equity." — *Confucius; Chinese.* Born 550 B.C.

WE should do good to an enemy, and make him our friend. — *Cleobulus; Grecian.* 500 B.C.

GOOD-WILL subdues its opposite, as water extinguishes fire. — *Mencius; Chinese.* 313 B.C.

THE good man when reviled reviles not again; when smitten, he is not angry; when treated violently, he returns love and good-will; when threatened with death, he returns no malice. — *Buddhist Scripture; Chinese.*

RESIST not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. — *Jesus Christ; Israelite. New Testament.*

BE not overcome of evil, but overcome evil with good. — *Paul; Israelite. New Testament.*

It is more beautiful to overcome injury by kindness, than to oppose to it the obstinacy of hatred. — *Valerius Maximus; Roman. 14 A.C.*

A PHILOSOPHER when smitten must love those who smite him; as if he were the father and brother of all men. — *Epictetus, a Roman Stoic. 70 A.C.*

It is peculiar to man to love even those who do wrong. Ask thyself daily to how many evil-minded persons thou hast shown a kind disposition. . . .

If a man despises me, it is his business to see why he does so; it is my business to do nothing that deserves contempt: I will still cherish the same benevolence for human nature in general, and for that man in particular. This virtue must come from God, who sees the inmost centre of men, and tries their hearts; and who knows that the truly good man is offended with nothing, and complains of nothing. — *Marcus Aurelius; Roman Emperor. 121 A.C.*

BLESSED is he who loveth God, and his friend in God, and his enemy for God. — *Augustine; early Christian. 387 A.C.*

It is good to overcome evil with good, and it is evil to resist evil by evil. — *Mohammedan Manual of Morals.*

LET us be like trees that yield their fruit to those that throw stones at them. — *Mohammedan*.

ALWAYS meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair. — *Sadi-Gul; Persian*.
1175 A.C.

THAT love is stronger than hate, kindness than selfishness, forgiveness than vindictiveness, need not be questioned. But the love must be genuine, not a counterfeit; the kindness must be unfeigned; the forgiveness must be from the heart: and with the regenerate only can this be. To acquire more and more of this power should be the serious aim of good people; and to help us in the acquisition of it, we read and ponder the Sermon on the Mount. It tells men what they must aim at, what they must try to become. By the study of ideal principle motives are purified, hopes are sustained, and bright vistas into a better state of the world are kept open. —
O. B. Frothingham; American. 19th cent. A.C.

Self-Control and Forgiveness.

A SOFT answer turneth away wrath, but grievous words stir up anger. — *Solomon ; Hebrew King.*
1015 B.C.

ABSTAIN from wrath. . . . Let a man keep in subjection his speech, his arm, and his appetite. — *Manu ; Hindu.* 1200 B.C.

BEWARE of anger of the tongue : Control thy tongue. Beware of anger of the mind : Control thy mind. Practise virtue with thy tongue and with thy mind. . . . By reflection, by restraint and control, a wise man can make himself an island which no floods can overwhelm. . . . He who conquers himself is greater than he who in battle conquers a thousand thousand men. . . . He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate, him I call indeed a wise man. — *Dhammapada, Buddha Sakya ; Hindu.*

WHO is the great man? He who is strongest in the exercise of patience ; he who patiently endures injury. — *Buddha Sakya ; Hindu.* Born 627 B.C.

Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. Reply to thine enemy with gentleness. Opposition to peace is a sin. — *Zendavesta, Persian: Zoroaster*. Born 589 B.C.

Do not call ill names. Thou shalt avoid all anger, hatred, and bitter language. . . . Thou shalt not speak of injuries. — *Buddhist Commandments*.

PEOPLE do not reflect that they may soon die ; if they did, their quarrels would quickly terminate. — *Buddhist Scripture ; Ceylon*.

BE rigid to yourself, and gentle to others. — *Confucius ; Chinese*. Born 550 B.C.

ONE who is injured ought not to return the injury, as the multitude think ; for on no account can it be right to do injustice. Therefore, it is not right to return an injury, or to do evil to any man, however we may have suffered from him. — *Socrates ; Grecian*. 469 B.C.

ONE who is injured ought never to return an injury. Under no circumstances whatsoever can it be right to act unjustly. He who commits injustice is always more unhappy than he who suffers by it. — *Plato ; Grecian*. 429 B.C.

No one will dare maintain that it is better to do injustice than to bear it. — *Aristotle ; Grecian*. 384 B.C.

HE my servant is dear to me who is free from enmity, merciful, the friend of all nature, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves. He also is my beloved of whom mankind are not afraid, and who is not afraid of mankind ; who is free from the influence of impatience and the dread of harm. He my servant is dear to me, who is unexpected, just, pure, impartial, and free from distraction of mind ; who is the same in friendship and hatred, in honor and dishonor ; who is unsolicitous about the event of things ; who is of a steady mind ; to whom praise and blame are the same. — *Bhagavadgita ; Hindu.* 2d cent. B.C.

WEIGH thy words in a balance, and make a door and bar for thy mouth. — *Jesus, son of Sirach ; Israelite. Apocryphal Old Testament.* 130 B.C.

LET us not listen to those who think we ought to be angry with our enemies, and who believe this to be great and manly. Nothing is more praiseworthy, and nothing more clearly indicates a great and noble soul, than clemency and readiness to forgive. — *Cicero ; Roman.* Born 106 B.C.

THOSE who are afflicted and do not afflict in return, who suffer every thing for the love of God, and bear their burdens with a cheerful heart, shall be, accord-

ing to the promise, invincible as the rising sun in his might. . . .

If thou hast done harm to any one, be it ever so little, consider it much ; if thou hast done any one a favor, be it ever so great, consider it as little. If thy neighbor has shown thee kindness, do not undervalue it ; if he has caused thee injury, do not overrate it. — *Jewish Talmud.*

How often shall my brother sin against me and I forgive him? Shall it be seven times? Jesus answered, I say not unto thee till seven times, but until seventy times seven. — *Jesus Christ ; Israelite. New Testament.*

LET all bitterness, anger, evil-speaking, and all malice be put away from you. And be ye kind and tender-hearted to one another, forgiving one another. — *Paul ; Israelite. New Testament.*

WILL you not bear with your brother, who has God for his Father ; who is his son, as thou art, of the same high descent? — *Epictetus, Roman ; Stoic. 70 A.C.*

IF he who injures does wrong, he who returns an injury does equally wrong. — *Maximus Tyrius ; Roman. 180 A.C.*

To endure and to pardon is the wisdom of life. . . . Consider only what is for the good of each, and

think not of wrong that has been done to thyself. Pardon others readily, and do only good unto all. Fair is the dwelling-place of those who have bridled anger, and forgiven their adversaries. — *Mohammed; Arabian.* 609 A.C.

THERE is no offence too great to be pardoned. — *Mohammedan Maxim; Arabian.*

It is not good to forget a benefit, but it is good to forget an injury on the moment. — *Cural; Hindu.* 9th cent. A.C.

To forgive our enemies, yet hope that God will punish them, is not to forgive them enough. — *Thomas Browne; English.* 1665 A.C.

HE is a fool who cannot be angry, but he is a wise man who will not. — *English.* 19th cent. A.C.

IF the greatest man on earth commits an injury, a good man can at once make himself greater than he by forgiving it. — *English.* 19th cent. A.C.

You ask whether it would not be manly to resent a great injury. I answer that it would be manly to resent it, but it would be godlike to forgive it. — *Eardly Wilmot; English.* 19th cent. A.C.

Temperance.

LOOK not upon wine when it is red ; for at the last it biteth like a serpent and stingeth like an adder. — *Solomon ; Hebrew King.* 1015 B.C.

FAR from me be the gift of Bacchus, — pernicious, inflaming wine, that weakens both body and mind. The better use of it is to pour it on the ground, a libation to the gods. — *Homer ; Grecian.* 900 B.C.

THE man who drinks intoxicating liquor pulls up his own root, even in this world. . . . Let no one think lightly of evil, saying in his heart, It will not come near unto me. As a water-pot is filled by the falling of drops, so a foolish man becomes filled with evil, though it be little by little. . . . Dig up thirst by the roots, that the tempter may not crush you again and again, as the stream crushes the reeds. — *Dhammapada, Hindu ; Buddha Sakya.* Born 627 B.C.

THOU shalt not drink wine, nor any thing that may intoxicate. — *Buddhist Commandment.*

BODILY enjoyment depends upon health, and health depends upon temperance. — *Thales; Grecian.* 640 B.C.

STRENGTH of mind depends upon sobriety; for this keeps reason unclouded by passion. — *Pythagoras; Grecian.* 580 B.C.

WHILE the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit. . . . To fare well implies the partaking only of such food as does not disagree with body or mind; hence only those fare well who live temperately. — *Socrates; Grecian.* 469 B.C.

THE temperate man is dear to the Deity because he is assimilated to him. . . . The first and best of victories is for a man to conquer himself; to be conquered by himself is of all things the most shameful and vile. — *Plato; Grecian.* 429 B.C.

A VERY little is sufficient for a mind well nurtured. Sound sleep cometh of moderate eating: he riseth early, and his wits are with him. — *Jesus, son of Sirach; Israelite. Apocryphal Old Testament.* 130 B.C.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is made weak. — *Paul; Israelite. New Testament.*

THE way for a man to secure himself from wickedness is to withdraw from the examples of it. — *Seneca, Roman; Stoic.* Born 3 A.C.

WHO is this natural beauty, who advances with so much grace? The rose is on her cheeks; her breath is pure as morning dew; joy tempered with modesty animates her countenance. It is Health, the daughter of Exercise and Temperance. — *Albitis; Hindu.*

TEMPERANCE is a tree which has contentment for its root, and peace for its fruit. — *Arabian Maxim.*

IT is never too late with us so long as we are still aware of our faults and bear them impatiently; so long as noble aspirations, eager for conquest, stir within us. — *Jacobi; German.* 1743 A.C.

IF it is a small sacrifice to discontinue the use of wine, do it for the sake of others; if it is a great sacrifice, do it for your own sake. — *Samuel J. May; American.* 19th cent. A.C.

IT is not inspiration which we owe to narcotics; it is merely counterfeit excitement and fury. The great calm presence of the Creator comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul, in a clean and chaste body. . . .

As the Sandwich-Islander believes that the strength and valor of the enemy he kills passes into him-

self, so we gain the strength of the temptations we resist. — *R. W. Emerson ; American.* 19th cent. A.C.

TEMPTATION is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm-bell, whose melancholy sounds may reverberate through eternity. Like the sudden, sharp cry of Fire! in the night, it should rouse us to instantaneous activity, and brace every muscle to its highest tension. — *Horace Mann ; American.* 19th cent. A.C.

Personal Purity.

KEEP away from an evil woman, and from the flattery of her tongue. Desire not her beauty in thy heart, neither let her take thee with her eyelids. Can a man tread upon hot coals and his feet not be burned? — *Solomon; Hebrew King.* 1015 B.C.

BE chaste. Resist sensual appetites. Neither Sacred Scriptures, nor religious ceremonies, nor pious austerities, nor the offering of sacrifices, nor liberality, will procure felicity to a man contaminated with sensuality. — *Manu; Hindu.* 1200 B.C.

IF any one speaks or acts with evil thoughts, suffering will follow him, as surely as the wheel follows him who draws the carriage. . . . As a bee gathers nectar without injuring the beauty or the fragrance of the flower, so should a wise man live in this world. — *Dhammapada, Buddha Sakya; Hindu.*

HE who indulges sensual appetites is like a person who runs against the wind with a lighted torch in

his hand. Foolish man! If he does not let go the blazing torch, he must needs have the pain of a burnt hand. Just so it is with respect to the poison of lust, anger, covetousness, and envy. . . . A man who greedily seeks wealth, or sensual pleasure, is like a child who eats honey with a knife; scarcely has he tasted the sweetness, when he finds he has cut his tongue. . . . A man who cherishes sensual passions is like a vase filled with dirty water. All sorts of beautiful things may be placed in it, but the water, being shaken, obscures them all. Sensual desires cause confusion in the heart, as mud does in water, and prevents our seeing the beauty of supreme reason. When we get rid of this pollution, we perceive the spiritual portion of ourselves, which we had from the beginning. . . . Is a woman old? Regard her as your mother. Is she of honorable station? Regard her as your sister. Is she of small account? Regard her as your younger sister. Is she a child? Treat her reverently. — *Buddha Sakya: Hindu*. Born 627 B.C.

ABSTAIN from thy neighbor's wife. Look not upon women unchastely. — *Buddhist Commandment*.

ABSTAIN from thy neighbor's wife. Immodest looks are sins. To think evil is a sin. Avoid licentiousness, because it is one of the readiest means to give Evil Spirits power over body and soul. Strive, therefore, to keep pure in body and mind, and thus

prevent the entrance of Evil Spirits, who are always trying to gain possession of men. — *Zendavesta, Persian; Zoroaster*. Born 589 B.C.

HE who despises women despises his mother. When women are honored, the Divinities are pleased; when they are not honored, all undertakings fail. — *Crishna; Hindu*.

VIRTUE is the health, the good habit, the beauty of the soul. Vice is its disease, its bad habit, its deformity. . . . Is not he wretched who enslaves the divine portion of himself, his soul, to the unclean appetites of his body? Does he not bring upon himself certain ruin, as did Eriphyle, who caused her husband to be slaughtered, in order to procure a necklace, which brought misfortune and death upon every one who received it? — *Plato; Grecian*. 429 B.C.

WHOEVER looketh upon the wife of another with impure desires is considered to have already committed sin. — *Talmud*.

BLESSED are the pure in heart. . . . Whosoever looketh on a woman with sensual desires has already committed sin in his heart. — *Jesus Christ; Israelite. New Testament*.

I BESEECH you, brethren, that ye present your bodies a holy and acceptable sacrifice unto God,

which is your reasonable service. . . . Put off that which is corrupt, and be renewed in the spirit of your mind. . . . Know ye not that your body is a temple of the Holy Spirit, which ye have from God, and that ye are not your own? — *Paul; Israelite. New Testament.*

THE more a man becomes addicted to sensual pleasures, the more completely is he a slave. People may call him happy, but he pays his liberty for his delights, and sells himself for what he buys. — *Seneca, Roman; Stoic. Born 3 A.C.*

SEEK to converse in purity with your own pure mind and with God. The first and highest purity is that of the soul. — *Epictetus, Roman; Stoic. 70 A.C.*

Honesty.

THOU shalt not defraud thy neighbor, neither rob him. The wages of him that is hired shall not abide with thee all night until the morning. . . . If thou lendest money to any of my people that is poor, thou shalt not lay usury upon him. . . . Thou shalt have just balances and just weights.—*Moses; Hebrew.* Born 1571 B.C.

DIVERS weights and a false balance are an abomination unto the Lord.—*Solomon; Hebrew King.* 1015 B.C.

ABSTAIN from unlawful gains.—*Manu; Hindu.* 1200 B.C.

SHUN bad gains, those losses in disguise.—*Hesiod; Grecian.* 900 B.C.

IMMEDIATELY relinquish any advantage that has been gained without equity.—*Veda; Hindu.* 800 B.C.

TAKE not that which belongs to another.—*Zenda-vesta, Persian; Zoroaster.* Born 589 B.C.

PRACTISE not usury in thy lending. . . . Thou shalt abstain from acquiring or keeping the property of another by fraud or violence.— *Buddhist Commandments.*

LET no one remove the landmark of his friend, or his neighbor, or his fellow-citizen.— *Plato; Grecian.* 429 B.C.

BECAUSE of unrighteous dealings, injuries, and riches got by deceit, the kingdom is transferred from one people to another.— *Jesus, son of Sirach; Israelite. Apocryphal Old Testament.* 130 B.C.

LET no man go beyond and defraud his brother in any matter.— *Paul; Israelite. New Testament.*

GIVE full measure when you measure, and weigh with a just balance. . . . Expend not but according to the measure of your goods.— *Mohammed, Arabian; Koran.* 609 A.C.

SHOW me a people whose trade is dishonest, and I will show you a people whose religion is a sham.— *Froude; English.* 19th cent. A.C.

Slander.

THOU shalt not bear false witness against thy neighbor. — *Moses; Hebrew.* Born 1571 B.C.

KEEP thy tongue from evil, and thy lips from speaking guile. . . . A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter. — *Solomon; Hebrew King.* 1015 B.C.

NOT the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should a wise man take notice of. — *Dhammapada, Buddha Sakya; Hindu.* Born 627 B.C.

HIDE the faults of others, and make known their virtues. — *Lao-tze; Chinese.* 604 B.C.

WHEN you hear people talk of the wickedness of mankind, partake not of their pleasure. When you hear people speak of the virtues of mankind, approve and rejoice therein. — *Kang-tze; Chinese.*

SPEAK evil of no one ; not even of your enemies. —
Pittacus ; Grecian. 600 B.C.

AVOID every thing calculated to injure others.
Have no companionship with a man who injures his
neighbor. — *Zendavesta, Persian ; Zoroaster. Born 589 B.C.*

THE disease of men is neglecting to weed their
own fields, and busying themselves with weeding the
fields of other people. — *Mencius ; Chinese. 313 B.C.*

JUDGE not thy neighbor.

Thou shalt not calumniate.

Thou shalt not excite quarrels by repeating the
words of others.

Indulge not in idle, vain talk. Speak not words
which are to no purpose but harm. — *Buddhist Com-
mandments.*

WE should be deaf to hear evil of others, and
blind to perceive their imperfections. — *Buddhist Maxim.
Ceylon.*

ADMONISH thy friend ; it may be he hath not said it,
and if he have, that he speak it not again. . . . Talk
not of other men's lives, whether it be to friend or
foe. If thou hast heard a word, let it die with thee.
Be ashamed of iterating and speaking again that
which thou hast heard ; and of revealing secrets. —
*Jesus, son of Sirach ; Israelite. Apocryphal Old Testament.
130 B.C.*

JUDGE not thy fellow-man till thou art similarly situated. — *Jewish Talmud.*

WHY beholdest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? First cast out the beam from thine own eye, then shalt thou see clearly to pull out the mote from thy brother's eye. . . . Let him who is without sin cast the first stone. — *Jesus Christ; Israelite. New Testament.*

THE slanderer injures three persons at once: him of whom he speaks ill; him to whom he says it; and most of all himself in saying it. — *Basil; early Christian. 370 A.C.*

Benevolence.

THOU shalt open thy hand wide to thy brother, to the poor, and to the needy in thy land. . . . When thou cuttest down thine harvest, and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward : they shall all be for the stranger, the fatherless, and the widow.

If thy brother be waxen poor, and fallen into decay with thee, thou shalt relieve him ; yea, though he be a stranger, or a sojourner. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. — *Moses ; Hebrew.* Born 1571 B.C.

BLESSED is he that considereth the poor. — *Solomon ; Hebrew King.* 1015 B.C.

It is true charity when one builds resting-places, or drinking fountains, for wanderers ; or provides food, or raiment, or medicine, for the needy ; not selecting one more than another. This is true charity, and bears much fruit. — *Manu ; Hindu.* 1200 B.C.

SPEAK the truth ; do not yield to anger ; and when asked, give of the little thou hast. By those steps thou wilt approach the gods. — *Dhammapada, Hindu ; Buddha Sakya.* Born 627 B.C.

OF all noble qualities, loving compassion is the noblest. — *Lao-tse ; Chinese.* 604 B.C.

To refuse hospitality, and not to succor the poor, are sins. — *Zendavesta, Persian ; Zoroaster.* Born 589 B.C.

ALMS and pious demonstrations are of no worth compared with the loving-kindness of religion. The festival that bears great fruit is the festival of duty. — *King Asoka ; Buddhist.* 250 B.C.

NEVER allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good action because it seems to be small. — *Chinese Maxim.*

A POOR man, with a single handful of flowers, heaped the alms-bowl of Buddha, which the rich could not fill with ten thousand bushels. — *Buddhist Scripture ; Chinese.*

ONE should feel compassionate interest in the welfare of all human beings. — *Buddhist Scripture ; Siam.*

ALL virtues grow from a compassionate love of mankind. — *Buddhist Scripture ; Chinese.*

MAKE not an hungry soul sorrowful, neither provoke a man in his distress. . . . Reproach not a man that turneth from sin; but remember that we are all worthy of punishment. . . . Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. — *Jesus, son of Sirach; Israelite. Apocryphal Old Testament. 130 B.C.*

NATURE made us just, that we might share our goods with each other, and supply each other's wants. We can in no way assimilate ourselves so much with the beneficent disposition of the Creator, as by contributing to the health, comfort, and happiness of our fellow creatures. — *Cicero; Roman. Born 106 B.C.*

IMITATE God in his goodness. Be toward thy fellow-creatures as he is toward the whole creation. Clothe the naked, heal the sick, comfort the afflicted. Be a brother to the children of thy Father. — *Jewish Talmud.*

IT is more blessed to give than to receive. . . . Freely ye have received, freely give. . . . When thou makest a dinner, or a supper, call not thy friends, nor thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and recompense be made thee. But call the poor, the lame, and the blind; for they cannot recompense thee. . . . And Jesus beheld people cast money into the treasury; and they that were rich cast in much. And a certain poor widow

came, who cast in two mites, which make one farthing. And he called his disciples and said unto them, This poor widow hath cast in more than all they which have cast into the treasury. For they did cast in of their abundance, but she cast in all that she had. — *Jesus Christ; Israelite. New Testament.*

GIVE not grudgingly, nor of necessity; for God loveth a cheerful giver. . . .

If a man be overtaken in a fault, restore such an one, in the spirit of meekness; considering thyself, lest thou also be tempted. — *Paul; Israelite. New Testament.*

THIS is the law of benefits between men: the one ought to forget at once what he has given, and the other ought never to forget what he has received. — *Seneca, Roman; Stoic. Born 3 A.C.*

BE good to parents and kindred, to orphans, to the poor, and to a neighbor, whether he be of your own people, or a stranger; also to a fellow-traveller, a wayfarer, or a slave. — *Mohammed, Arabian; Koran. 609 A.C.*

THE entire world shall be populous with that action of thine which saves one soul from despair. — *Omar Kheyâm; Persian. 11th cent. A.C.*

THE liberal man who eats and bestows is better than the pious man who fasts and hoards. — *Sadi Gul; Persian. 1175 A.C.*

GIVE, if thou canst, an alms ; if not, afford instead of that a sweet and gentle word. — *Robert Herrick ; English.* 17th cent. A.C.

FORMS of politeness universally express benevolence. What if selfish men use them as means of selfishness? Living blood, and a passion of kindness, does at last distinguish God's gentleman from Fashion's. — *R. W. Emerson ; American.* 19th cent. A.C.

Brotherhood.

THE stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself. One law and one manner shall be for you and for the stranger that sojourneth with you. — *Moses; Hebrew.* Born 1571 B.C.

My doctrine makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all; for men and women, boys and girls, rich and poor. — *Buddha; Hindu.* Born 627 B.C.

LOVE all mankind equally. — *Buddhist Commandment; Siam.*

ANANDA, the beloved disciple of Buddha, being on a long journey, became thirsty, and approached a well to ask drink of a damsel who was drawing water. She told him she belonged to the lowest caste of the people, and that it was not lawful for such to approach a saint, lest their touch should

pollute him. Ananda replied: "My sister, I did not ask thee concerning thy caste, or thy family, but merely for water to drink." — *Buddhist Tradition.*

As a mother so long as she lives watches over her only child, so among all beings let boundless goodwill, unmixed with enmity, prevail throughout the world. — *Buddhist Scripture; Ceylon.*

NEVER will I seek or receive private, individual salvation; never will I enter into final peace alone; but for ever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds. — *Buddhist Liturgy; Chinese.*

THE good man loves all men. He loves to speak of the good of others. All within the four seas are his brothers. Love of man is chief of all the virtues. . . . The mean man sows, that himself or his friends may reap; but the love of the perfect man is universal. — *Confucius; Chinese.* Born 550 B.C.

HE who takes care of the universe has arranged all things for the safety and good of the whole. . . . The most beautiful thing in human life is attainment to a resemblance of the Divine. — *Plato; Grecian.* 429 B.C.

It is not life to live for one's self alone. Let us help one another. — *Menander; Grecian.* 342 B.C.

TO love and serve all men is to delight in God.—
Mencius; Chinese. 313 B.C.

THERE is no higher duty than to work for the good-
of the whole world.—*King Asoka; Buddhist.* 250 B.C.

THE narrow-minded ask, Is this one of our tribe,
or is he a stranger? But to those who are of a noble
disposition the whole world is but one family.—
Hitopadessa; Hindu. 246 B.C.

I AM a man, and nothing that concerns human
beings is indifferent to me.—*Terence; Roman.* 194 B.C.

WE are by nature inclined to love mankind. Take
away love and benevolence, and you take away all
the joy of life. Men are born for the sake of men,
that they may mutually benefit one another. . . .

When man shall have studied the nature of all
things, and shall come to look upon himself as not
confined within the walls of one city, or as a member
of any particular community, but as a citizen of the
universe considered as one Commonwealth,—amid
such an acquaintance with Nature, and such a grand
magnificence of things, to what a knowledge of him-
self will man attain!—*Cicero; Roman.* Born 106 B.C.

THOU shalt not say, I will love the wise, but I will
hate the unwise. Thou shalt love all mankind.—
Joshua; Israelite. Talmud.

JESUS, passing through Samaria, being wearied with his journey, sat on the well of Jacob. A woman of Samaria came to draw water, and Jesus said unto her, "Give me to drink." The woman said unto him, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans. Our fathers worshipped in this mountain; but ye say that Jerusalem is the place where men ought to worship." Jesus saith unto her: "The hour cometh, and now is, when ye shall worship neither on this mountain, nor yet at Jerusalem. True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." — *Jesus Christ; Israelite. New Testament.*

GOD hath made of one blood all nations of men to dwell on the face of the earth; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live, and move, and have our being. — *Paul; Israelite. New Testament.*

GIVE bread to a stranger, in the name of the universal brotherhood which binds all men together, under the common Father of Nature. — *Quintillian; Roman. 1st cent. A.C.*

NATURE fitted us for social life by planting within us a mutual love. We are members of one great

body; and we must consider that we were born for the good of the whole. . . . I will look upon the whole world as my country, and upon the gods as both the witnesses and judges of my actions. I will live and die with this testimony, — that I never invaded another man's freedom, and that I preserved my own. — *Seneca, Roman; Stoic.* Born 3 A.C.

THE universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other. — *Epictetus, Roman; Stoic.* 70 A.C.

ALL thinking beings have been made one for the other; they owe patience one toward another, — for we have all one and the same nature. We are created especially for the sake of one another. We are made for co-operation, and to act against one another is contrary to nature. The good man remembers that every rational being is his kinsman. — *Marcus Aurelius; Roman Emperor.* 121 A.C.

GOD, who creates and inspires men, willed that they should be equal. He made them all capable of wisdom; he imposed the same laws upon all; and he has promised immortality to all. As he furnished food for all, and gives the sweet repose of sleep to all, so does he give capacity for virtue to all. With him, no one is a slave, and no one is a master. He is the Father of all, and we are all, by equal right, his children. — *Lactantius; early Christian Father.* 300 A.C.

A CERTAIN man quitted a monastery, and became a member of a college. One asked him what was the difference between religious men and learned men, that had induced him to change his associates. He replied: "The devotee tries to save his own blanket from the waves, and the learned man endeavors to rescue others from drowning." . . .

The children of Adam are limbs of one another, and are all produced from the same substance. When the world gives pain to one member, the others suffer uneasiness. He who is indifferent to the sufferings of others does not deserve to be called a man. — *Sadi Gul ; Persian.* 1175 A.C.

To enjoy the benefits of Providence is wisdom ; to enable others to enjoy them is virtue. — *Albitis ; Persian.*

I PREFER my family to myself ; my country to my family ; and the human race to my country. — *Fénelon ; French.* 1694 A.C.

THE world is my country. To do good is my religion. . . . I believe in the equality of men, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. — *Thomas Paine ; American.* 1797 A.C.

THERE are some races more cultured and advanced than others ; more ennobled by education. But there are no races more noble than others. All are equally

destined for freedom. — *Alexander von Humboldt; German.*
19th cent. A.C.

I CALL that mind free which sets no bounds to its love ; which is not imprisoned in itself, or in a sect ; which recognizes in all human beings the image of God, and the rights of his children ; which delights in virtue, and sympathizes with suffering, wherever they are seen ; which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind. — *William E. Channing; American.* 19th cent. A.C.

As a father stands in the midst of his household, and says, What is best for my children? so we are to stand in the world, and say, What is best for my brotherhood? — *H. W. Beecher; American.* 19th cent. A.C.

THE human heart is like heaven ; the more angels, the more room. — *Frederika Bremer; Swede.* 19th cent. A.C.

Family and Friends.

REGULATE thyself, and in that way teach thy posterity. What a man has to do is to teach his children wisdom. After he has finished the lot of man, their duty consists in going up the ladder which he has set for them. — *From the "Papyrus Prisse," found in a very ancient Egyptian tomb; supposed to be the oldest writing in the world. 2000 B.C.*

HE loved his father, he honored his mother; he loved his brethren, and never went from home in a bad temper. He never preferred the great man to him of low condition. — *Epitaph on a very ancient Egyptian tomb.*

I WAS a wise man. My soul loved God. I was a brother to the great men, and a father to the humble ones; and I never was a mischief-maker. — *Epitaph on a very ancient Egyptian tomb.*

HONOR thy father and thy mother. — *Moses; Hebrew. Born 1571 B.C.*

AMONG those who labor for future happiness, he is greatest who lives well in his own household. — *Manu; Hindu.* 1200 B.C.

HAVE virtuous people, the best of men, for friends. . . . The shrine of worship is in families where father and mother are perfectly honored, venerated, and served. . . . To feed one good man is infinitely more meritorious than attending to questions about heaven and earth, spirits and demons. These matters are not to be compared to the religious duty we owe our parents. Our parents are very divine. . . . It is blessedness without measure to keep the thoughts fixed on the laws of reason throughout the entire day's conduct, and from this religious conduct to realize a deep principle of faith. — *Buddha Sakya; Hindu.* Born 627 B.C.

THAT family is the best who obtain not unjustly, keep not unfaithfully, and spend in a way that produces no repentance. — *Pittacus; Grecian.* 600 B.C.

TREAT old age with great reverence and tenderness. — *Zendavesta, Persian; Zoroaster.* Born 589 B.C.

THE old ought to treat the young with benevolence; and men should be kind to children, remembering that childhood is especially dear to God. — *Pythagorean Maxim.* 500 B.C.

TREAD not in crooked paths. Deceive not in the secrecy of your house. Rectify your own hearts, that you may improve others. — *Kan-sing-pien; Chinese Scripture.*

GOD is glad when any one honors father and grandfather, mother and grandmother, worn down by age. — *Plato; Grecian.* 429 B.C.

THOU shalt cherish thy father and thy mother. To honor father and mother is better than to worship gods of heaven and earth. If a child should carry father and mother, one upon each shoulder, for a hundred years, he would not then do more for them than they have done for him. — *Buddhist Scripture; Thibet.*

THE path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers. — *Mencius; Chinese.* 313 B.C.

HAVE only such friends as will advance you in piety and virtue. Friends should give each other good counsel, and stimulate each other to the love of goodness. Do not exact from others that they love you as much as they can, or as much as they ought; but exact from yourself that you thus love them. — *Chinese.*

IF you neglect the education of your daughters, you are preparing shame for your own family, and

unhappiness for the houses into which they may enter. — *Chinese.*

THEY who remember the benefits bestowed by parents are too grateful to remember their faults. They are happy who can return to father and mother the care they received from them in infancy; still happier are they who can return their smiles and caresses, and feel for them the same love they have received. Old age sometimes becomes second childhood: why should not filial piety become parental love? — *Chinese.*

MAINTAIN a love of harmony, that through your families the common speech shall be, Let us help one another! — *Sacred Edict; Chinese.*

A FAITHFUL friend is a strong defence, and he that has found such a one has found a treasure. A faithful friend is the medicine of life. Change not a friend for any good, neither a faithful brother for the gold of Ophir. Honor thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them for what they have done for thee? Hast thou a wife after thy mind? forsake her not. It is pleasant for friend and companion to meet; but more than both is a wife to her husband. As the sun when he ariseth in the high heavens, so is the beauty of a good wife in the ordering of her house. Hast thou children?

instruct them. Be not as a lion in thy house, nor frantic with thy servants. . . . Honor thy father and mother both in word and deed. . . . Help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength. — *Jesus, son of Sirach; Israelite. Apocryphal Old Testament.* 130 B.C.

SPEAK to thy parents with respectful speech. Defer humbly to them, out of deference; and say, "Lord, have compassion upon them, even as they had upon me, rearing me when I was little." — *Mohammed, Arabian; Koran.* 609 A.C.

ONCE, when some pilgrims journeyed to Mecca, they found themselves in a fruitless valley, beholding the Kaaba,¹ a lofty house of stone. They sought with zeal to find God, but they found him not. Long they encircled the house of stone with their march, when a voice from within was heard saying: "Why stand ye here to worship stone? Go and worship in God's true house, the house of truth, the home of the heart. Blessed is he who enters there!" Tebrisi, leaving the desert, made a pilgrimage to his own home, and found it a temple. — *Persian.* 13th cent. A.C.

TELL me, gentle traveller, who hast wandered through the world, and seen the sweetest roses blow,

¹ The Mohammedan Temple, at Mecca.

and the brightest gliding rivers,—of all thine eyes have seen which is the fairest land? Shall I tell thee, child, where Nature is most blest and fair? It is where those whom we love abide. The space may be small, but it is more ample than kingdoms; it may be a desert, but through it runs the river of Paradise, and there are the enchanted bowers.—

Persian. 13th cent. A.C.

UNSATISFACTORY occupation; absorbing, uncongenial business; place not seeming the right one for capacity; surroundings not congruous or friendly,—all these seeming hindrances can be transmuted, and made door-ways and aids to help us toward God. And, in the end, it is probable that all our life will be seen to have been presided over by a beneficent fate.—*Charles D. B. Mills; American.* 19th cent. A.C.

FOR the distant still thou yearnest,
And behold the good so near!
If to *use* the good thou learnest,
Thou wilt surely find it here.

Goethe; German. 19th cent. A.C.

IF on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.
The trivial round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves; a road
To bring us daily nearer God.

Keble; English. 19th cent. A.C.

THE family is the miniature commonwealth, upon whose integrity the safety of the larger commonwealth depends. It is the seed-plot of all morality. We express the noblest longings of the human heart when we speak of a time to come in which all mankind will be united as one family. — *Felix Adler; Israelite.* 19th cent. A.C.

SMALL service is true service, while it lasts. Of friends however humble, scorn not one. — *William Wordsworth; English.* 19th cent. A.C.

Childlike Character.

TO indulge a consciousness of goodness is the way to lose it. — *Shu-King; ancient Sacred Book of the Chinese.*

VERY near together are hearts that have no guile. — *Confucius; Chinese. 550 B.C.*

THE truly great man is he who does not lose his child-heart. He does not think beforehand that his words shall be sincere, nor that his actions shall be resolute: he simply always abides in the right. — *Mencius; Chinese. 313 B.C.*

I SAY unto you, except ye become as little children, ye shall not enter into the kingdom of heaven. Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven. — *Jesus Christ; Israelite. New Testament.*

KEEP thyself simple, good, pure, kind, and affectionate. Make thyself all simplicity. — *Marcus Aurelius; Roman Emperor. 121 A.C.*

INNOCENCE, in its highest degree, is wisdom ; for every one is wise so far as he is led by the Lord. The wiser the angels are, the more innocent they are ; and the more innocent they are, the more they seem to themselves like little children. — *Emanuel Swedenborg ; Swede. 1766 A.C.*

ALL good conversation, manners, and action come from a spontaneity which forgets usages and makes the moment great. Nature hates calculators ; her methods are saltatory and impulsive. . . . Only in our easy, simple, spontaneous action are we strong. By contenting ourselves with obedience we become divine. A believing love will relieve us of a vast load of care. O my brothers, God exists ! — *R. W. Emerson ; American. 19th cent. A.C.*

ARE not the signs of the heavenly kingdom distinctly visible in the nature of a little child ? Love, simplicity, and faith are the characteristics of little children. How simple and touching is their faith ! Imitate little children, and trust. — *N. L. Frothingham ; American. 19th cent. A.C.*

EVEN the child who is transiently with us in this world may paint on the darkness of our sorrow so fair a vision of loving wonder, of reverent trust, and of patience, that a Divine Presence abides with us for ever, as the mild and constant light of hope and faith. — *James Martineau ; English. 19th cent. A.C.*

Reward.

THE statutes of the Lord are right, and *in* keeping them there is great reward. — *Solomon; Hebrew King.* 1015 B.C.

No man can acquire knowledge of the soul without abstaining from evil actions, and having control over his senses and his mind; nor can he obtain it, though with a firm mind, if he is actuated by desire for reward. — *Veda; Hindu.* 800 B.C.

VIRTUE is what man owes to himself. Though there were no heaven, nor any God to rule the world, virtue would be none the less the binding law of life. It is man's privilege to know the right and follow it. — *Ramayana; Hindu.*

JUSTICE ought to be pursued for itself, not for rewards to spring from it. Justice is itself the best reward to the soul. . . . If a just man happens to be in penury, or to be afflicted with disease, or any other seeming evils, — these things issue to him in something good, either while he is living, or when

he is dead ; for he who earnestly endeavors to be just, and to practise virtue, is never neglected by the gods. — *Plato ; Grecian.* 429 B.C.

CONTRACT no friendships with the hope of gain. — *Buddhist Commandment.*

Do not hope to cure sin till self is dead. In loving service to others forget thy sins, and the angels will forget the debt thou canst not pay. Heaven's gate is shut to him who comes alone. Save thou another soul, and it shall save thine own. — *Nathan ; Israelite. Talmud.*

THE reward of doing one duty is the power to perform another. — *Ben Azai ; Israelite.*

IF we practise goodness not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good. — *Cicero ; Roman.* Born 106 B.C.

HE deserves disappointment who gives with the hope of return. The object of conferring a benefit should be the good of the receiver, without regard to any collateral advantage to ourselves. — *Seneca ; Roman. Stoic.* Born 3 A.C.

THE only reward of virtue is virtue. The only way to have a friend is to be one. — *R. W. Emerson ; American.* 19th cent. A.C.

BEAUTIFUL it is to see and understand that no worth, known or unknown, can die, even on this earth. The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green. It flows and flows ; it joins itself with other veins and veinlets ; and one day it will start forth as a visible perennial well. — *Thomas Carlyle ; English.* 19th cent. A.C.

HOWEVER things may seem, no evil thing is success, and no good thing is failure. — *Samuel Longfellow ; American.* 19th cent. A.C.

W o r k .

WHATSOEVER thy hand findeth to do, do it with thy might. — *Solomon ; Hebrew King.*
1015 B.C.

NOT work, but idleness, disgraces men. — *Hesiod ; Grecian.* 900 B.C.

LABOR makes known the true worth of a man, as fire brings the perfume out of incense. — *Veda ; Hindu.* 800 B.C.

EVERY one helped his neighbor, and every one said to his brother, Be of good courage! The carpenter encouraged the goldsmith, and he that smoothed with the hammer encouraged him that smote with the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved. — *Isaiah ; Hebrew.* 700 B.C.

IF any thing is to be done, let a man do it; let him attack it vigorously. . . . He who does not rise when it is time to rise; who, though young and strong, is indolent; whose will and thought are

weak,—that idle man will never find the way to knowledge. — *Dhammapada, Hindu; Buddha Sakya*. Born 627 B.C.

THE best thing is to do the present thing well. — *Pittacus; Grecian*. 600 B.C.

CULTIVATE the soil, drain marshes, and destroy dangerous creatures. He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness. . . . Indulge not in slothful sleep, lest the duties and good works which it is necessary for thee to do remain undone. Be diligent and discreet; eat of thine own regular industry, and form a portion for God and the good. Diligence in thy occupation is the greatest good work. — *Zendavesta, Persian; Zoroaster*. Born 589 B.C.

HE who neglects to perform the duties of this life is not fit for this world, much less for any higher world. — *Bhagavadgita; Hindu*. 2d cent. B.C.

To enjoy the pleasures of wealth, thou shouldst first experience the fatigue of labor. — *Chinese Maxim*.

HATE not laborious work, neither husbandry, which the Most High has ordained. . . . To labor, and to be content with that a man hath, is a sweet life. — *Jesus, son of Sirach; Israelite. Apocryphal Old Testament*. 130 B.C.

LET him that stole steal no more ; but rather let him labor, working with his hands the thing which is good ; that he may have to give to him that needeth. . . . We hear that some among you walk disorderly, working not at all, but are busy-bodies. Now those who are such, we exhort them that they work with quietness and eat their own bread. And, brethren, be not weary in well-doing. Be not slothful in business, but fervent in spirit, serving the Lord. — *Paul; Israelite. New Testament.*

I WOULD rather make my fortune than expect it. — *Seneca, Roman; Stoic.* BORN A.C. 3.

LABOR is Nature's physician. — *Galen; Greek physician.* 131 A.C.

To sew patch upon patch, and be patient, is better than writing petitions to great men for clothing. . . . To use your hands in making mortar of quicklime is preferable to folding them on your breast in attendance upon a king. — *Sadi Gul; Persian.* 1175 A.C.

TRUE greatness, whether in spiritual or worldly matters, does not shrink from minute details of business, but regards their performance as acts of divine worship. — *Abulfazi; Persian.* 1595 A.C.

THEREFORE, though few may praise, or help, or heed us,

Let us work on, with head, or heart, or hand ;

For that we know the future ages need us,

And we must help our time to take its stand.

R. A. Vaughan; English.

Is the world a great harmonious organ, where all parts are played, and where all play parts: and must thou alone sit idle and hear it? — *John Donne; English. 1619 A.C.*

NATURE says to all men: You are born weak and ignorant. Being weak, help yourselves; being ignorant, get knowledge. I have given you arms to cultivate the soil, and a glimmer of reason to guide your steps. And I have put into your hearts a germ of sympathy, that you may help one another to support life. Stifle not that germ, neither corrupt it; know that it is divine. — *Voltaire; French. 1728 A.C.*

WE enjoy ourselves only in our work, in our doings; and our best doing is our best enjoyment. — *Jacobi; German. 1743 A.C.*

I HAVE fire-proof, perennial enjoyments, called employments. — *J. P. Richter; German. 1774 A.C.*

WOULDST thou discover Nature's true path to happiness? Listen to her first command: Labor! The hours fly swiftly to him who has daily occupation; a lifetime creeps slowly away with the idle. — *Leopold; German.*

ALL the virtues and joys of life grow up in labor; only through labor does a human being become truly a man. . . . Work and love, — these are the body and soul of human being; happy is he with whom they are one. — *Auerbach; German. 19th cent. A.C.*

LET us be content in work
 To do the thing we can ; and not presume
 To fret because it's little. . . .
 Get work ! Be sure 'tis better than what
 You work to get. . . .
 Whoever fears God, fears to sit at ease.
 I count that heaven itself is only work
 To a surer issue.

Elizabeth B. Browning; English. 19th cent. A.C.

Do noble things, not dream them, all day long ;
 And so make life, death, and that vast for ever,
 One grand, sweet song.

Charles Kingsley; English. 19th cent. A.C.

To fill the hour, and leave no crevice for a repentance or an approval,—that is happiness. . . . Do that which is assigned thee, and thou canst not hope too much, or dare too much. . . . What a man does, that he has. In himself is his might. . . . Don't waste life on doubts and fears. Spend yourself on the work before you, well assured that the performance of this hour's duties will be the best preparation for the hours, or ages, that follow it.—*R. W. Emerson; American. 19th cent. A.C.*

WHEN you awake, resolve that it shall be to some faithful purpose, and that your renovated powers shall be obedient to Him who has renewed them. Let the day's work be done as its hours are passing. Let it have something of completeness in it. Let not the opportunity that is so fleeting, yet so full, pass neglected away.—*N. L. Frothingham; American. 19th cent. A.C.*

LABOR is man's great function. He is nothing, he can be nothing, he can achieve nothing, he can fulfil nothing, without working. — *Orville Dewey; American.* 19th cent. A.C.

THERE is no spirituality at all without use. Spirituality begins, continues, and culminates in use. To be genuinely useful, in any way, is to be so far spiritual. To be nobly, comprehensively, humanly useful, is to be spiritual in a grand way. — *O. B. Frothingham; American.* 19th cent. A.C.

WORK in every hour, paid or unpaid. See only that thou work, and thou canst not escape the reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought. The reward of a thing well done is to have done it. — *R. W. Emerson; American.* 19th cent. A.C.

It is only by labor that thought can be made healthy; and it is only by thought that labor can be made happy. — *Ruskin; English.* 19th cent. A.C.

Riches.

BETTER is a little with righteousness, than great revenues without right. . . .

He that maketh haste to be rich, shall not be innocent. . . .

There are those who make themselves rich, yet have nothing; there are those who make themselves poor, yet have great riches. — *Solomon, Hebrew King.* 1015 B.C.

SHUN wealth and pleasures repugnant to law; and avoid even lawful acts, if they may cause pain or offence to mankind. . . . Of all pure things, purity in the acquisition of riches is the best. He who preserves purity in becoming rich, is really pure; not he who is purified by water. — *Manu; Hindu.* 1200 B.C.

REMOVE far from me vanity and lies. Give me neither poverty nor riches, but feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain. — *Agur; Hebrew. Proverbs of the Old Testament.*

LET not the rich man glory in his riches ; but let him glory in this, that he understandeth and knoweth that I am the Lord, who exercises loving kindness, judgment, and righteousness in the earth.—*Jeremiah; Hebrew.* 700 B.C.

TRUE happiness consists in perfect health, a moderate fortune, and a life free from effeminacy and ignorance. — *Thales; Grecian.* 640 B.C.

A COVETOUS man does not possess his wealth : his wealth possesses him. — *Bias; Grecian.* 600 B.C.

HAUGHTY thoughts and thirst of gold are sins.—*Zendavesta; Persian.* Zoroaster. Born 589 B.C.

HOARD neither silver nor gold. — *Buddhist Commandment.*

THOUGH the good may have little wealth, yet it is useful to all, like the water of a well. The selfish may have much wealth ; but, like the water of the sea, it quenches the thirst of none. — *Buddhist Scripture; Ceylon.*

THE pearls and gems which a man has collected, even from his youth, cannot go with him to another world. Friends and relations cannot go with him a step further than his place of burial. But a man's actions, good or bad, go with him to the future world. — *Buddhist Scripture; Ceylon.*

IF a man makes money at the expense of his virtue, he dishonors his soul. He sells honor for gold. All the gold on earth is of no value compared with virtue. — *Plato; Grecian.* 429 B.C.

WHAT a rich man uses and gives, constitutes his real wealth. That which thou hoardest, whose is it? Other covetous men will sport with it. — *Hitopadessa; Hindu.* 246 B.C.

LARGE rivers, great trees, wholesome plants, and wealthy persons are not created for themselves, but to be of service to others. — *Hindu.*

INDESTRUCTIBLE wealth is to be free from coveting the possessions of others. — *Cural; Hindu.*

GOLD hath been the ruin of many. . . .

Watching for riches consumeth the flesh, and the care thereof driveth away sleep. — *Jesus, son of Sirach; Israelite. Apocryphal Old Testament.*

HE who increases worldly goods increases care; he who increases servants increases theft: but he who increases in knowledge of the Sacred Law increases life. — *Hillel, Israelite; Talmud.* 43 B.C.

A MAN has three friends in his life, — wealth, family, and his good actions. When the hour of death approaches, and he calls on friends to deliver him,

wealth and family avail not ; but his good actions respond, " Even before thou hast called upon us, we have preceded thee, and have smoothed the way for thee." — *Jewish Talmud.*

How hard it is for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through the gate called The Needle's Eye, than it is for a rich man to enter into the kingdom of heaven. . . .

Beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth. A certain rich man said, I will say to my soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool ! this night thy soul shall be required of thee ; then whose shall those things be which thou hast provided ? So is he who layeth up treasure for himself, and is not rich toward God. — *Jesus Christ ; Israelite. New Testament.*

CHARGE them who are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. . . .

They that will be rich fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition. For the love of money is the root of all evil ; which while some coveted after, they have pierced themselves

through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekness. — *Paul; Israelite. New Testament.*

THE way to heaven which Nature marks out is secure and pleasant. There needs no train of servants, no pomp of equipage, to make sure our passage thither; no money or letters of credit are necessary for the expenses of that voyage: the graces of an honest mind will serve us on the way, and make us happy at our journey's end. . . . Geometry teaches me to measure acres, but I would be taught to measure my appetites, and to know when I have enough; how to divide with my brother, and to rejoice in the prosperity of my neighbor. You teach me how to keep wealth, but I would rather learn how to be contented if I lose it. . . . The man who would be truly rich must not increase his fortune, but retrench his appetites. . . . Happy is the man who eats only for hunger, and drinks only for thirst; who stands on his own legs, and lives according to reason, and not according to fashion; who provides for whatever is necessary and useful, and expends nothing for ostentation or pomp. He who lives according to reason will never be poor, and he who governs his life by opinion will never be rich. . . . A man who depends upon fortune is anxious, and constantly fearful of accidents. Virtue alone raises us above hopes, fears, and chances. A good man has happiness within

himself, independent of fortune. . . . A philosophic mind makes us peaceful by fearing nothing, and rich by coveting nothing. — *Seneca, Roman; Stoic.* Born 3 A.C.

IN the sight of God no man is poor, but him who is wanting in goodness; and no man is rich, but him who abounds in virtues. — *Lactantius; early Christian Father.* 300 A.C.

IF the rich have diseases of the soul, they are worse off than the poor afflicted with bodily infirmities. Bodily infirmities are not of our own seeking, and death will deliver us from them; but diseases of the soul we bring upon ourselves, and when we die they go with us. — *Gregory; early Christian Father.* 328 A.C.

RICHES are to society what food is to the body. Should any one of the members of the body absorb the nutriment intended for the whole, the body would perish utterly; for it is held together only by the requisite distribution of nourishment to the divers parts. In the same manner, the general harmony of society is maintained only by the interchange of services between the rich and the poor. — *Chrysostom; early Christian Father.* 344 A.C.

O LORD! I desire to be filled one day and thank thee, and to be hungry another day and supplicate thee. — *Prayer of Mohammed when tempted by the offer of riches; Arabian.* 609 A.C.

EVERY good act is charity. Giving water to the thirsty is charity ; removing stones and thorns from the road is charity ; smiling in your brother's face is charity. A man's true wealth is the good he does in this world. When he dies, mortals will ask what property he left behind him ; but angels will ask him, What good deeds hast thou sent before thee?—*Mohammed ; Mishkat.* 7th cent. A.C.

WEALTH was given to be liberally bestowed, not to be avariciously hoarded.—*Inscribed on a Mohammedan mosque in the Island of Johanna.*

GLORY not in wealth, if thou have it ; but in God, who giveth all things, and who above all desireth to give thee himself. — *Thomas à Kempis ; German.* 1388 A.C.

WEALTH bears heavier on talent than poverty does. Under gold mountains and thrones how many a spiritual giant may lie crushed down and buried ! — *J. P. Richter ; German.* 1774 A.C.

It is not what we *take* up, but what we *give* up, that makes us rich. . . . It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*. — *H. W. Beecher ; American.* 19th cent. A.C.

HE who knows the most ; he who knows what sweets and virtues are in the ground, in the waters, in the plants, in the heavens, and how to come at these enchantments, — he is the rich and royal man. — *R. W. Emerson ; American.* 19th cent. A.C.

Government.

THOU shalt not wrest judgment. Thou shalt not respect persons, but shalt hear the small as well as the great. Neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. — *Moses; Hebrew.* Born 1571 B.C.

KEEP fast hold of instruction; let her not go; keep her, for she is thy life. — *Solomon; Hebrew King.* 1015 B.C.

DEAL with evil as you would with a disease of your own body. The object of punishment is to make an end of punishing. — *Shu-King; Chinese Sacred Book; very ancient.*

HE shall judge the poor of the people; he shall save the children of the needy; he shall break in pieces the oppressor. — *Hebrew Psalm; date uncertain.*

THE work of righteousness shall be peace ; and the effect of righteousness shall be quiet and assurance for ever. — *Isaiah ; Hebrew.* 700 B.C.

PEACE is the highest aim of the superior man. Begin to regulate before disorder comes. Where legions are quartered briars and thorns grow. In the track of great armies must follow bad years. — *Lao-tze ; Chinese.* 604 B.C.

THAT commonwealth is happiest where the people mind the law more than they do the lawyers. — *Chilon ; Grecian.* 600 B.C.

JUSTICE is the beginning of political equality, but brotherly love is the completion of it. — *Pythagoras.* Born 580 B.C.

IF wise and virtuous men were to govern a State for a hundred years, they would put an end to tyranny and punishments. . . . A man should not say, I am concerned because I have no place ; but, I am concerned how I may become fit for one. . . . To see a man of eminent virtue, and not to promote him to a high station, shows disrespect to virtue. To see a base man and not dismiss him, not send him to a great distance, is an error. . . . Virtue is the root, and revenue the branches. If you lightly esteem the root, and attend principally to the branches, you spread disorder and rapine among the people. . . .

Advance the upright, and set aside the crooked, and the people will be submissive to the laws. . . . A ruler must first have virtue in himself, then he may require it in others ; he must be free from vice himself, then he may reprove it in others. . . .

Things being investigated, knowledge became complete ; knowledge being completed, thoughts were sincere ; thoughts being sincere, hearts were rectified ; hearts being rectified, persons were cultivated ; persons being cultivated, families were regulated ; families being regulated, States were rightly governed ; States being rightly governed, the whole nation was made tranquil and happy. — *Confucius ; Chinese.* 550 B. C.

LET not the disgrace or punishment of a father fall upon any of his children. — *Plato ; Grecian.* 429 B.C.

A DROWNING kingdom must be rescued by right principles ; not, like a drowning person, by the hands. . . . Great generals are great criminals. The hearts of men do not submit to force, but to virtue. — *Mencius ; Chinese.* 313 B.C.

IT is a crime to consider any wickedness a sign of ability. — *Buddhist ; Chinese.*

A KING who is beloved of the gods honors every form of religious faith. He considers no gift or honor so much as increase in the substance of relig-

ion. The root of religion is to reverence one's own faith, and never to revile that of others. . . . The king's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind. — *King Asoka*; *Buddhist*. 250 B.C.

DELIVER from the hand of the oppressor him that suffereth wrong ; and be not faint-hearted when thou sittest in judgment. — *Jesus, son of Sirach* ; *Israelite*. *Apocryphal Old Testament*. 130 B.C.

THE true primeval law is eternal, immutable, and universal. It calls us to duty by its commandments, and turns us away from wrong-doing by its prohibitions. We can take nothing from it, change nothing, abrogate nothing. It does not vary according to time or place ; it is not different now from what it was formerly ; it is not one thing to-day and another to-morrow. Neither the Senate nor the people have a right to free us from it. A crime is none the less criminal because there is no human law against it. The same eternal and unchangeable law embraces all times and all nations, because it proceeds from the King and Father of all. . . . Nature has inclined us to love mankind ; and this love is the foundation of Law. Justice employs itself in the good of others. — *Cicero* ; *Roman*. Born 106 B.C.

LOVE peace and pursue peace. Love mankind, and bring them near unto the law. The moral con-

dition of the world depends upon three things, — truth, justice, and peace. — *Hillel; Israelite.* 43 B.C.

JUDGE all men from the presumption of their innocence. — *Joshua, Israelite; Talmud.*

CORRUPT not the judges with gifts. . . . Stand up as witnesses for God by righteousness, and never let ill-will to any induce you to act unjustly. Stand fast to justice when ye witness before God, though it be against yourselves, or your parents, or kindred; whether the party be rich or poor, God is nearer to them than you are. Therefore, follow not passion, lest ye swerve from the right. — *Mohammed, Arabian; Koran.* 609 A.C.

THERE is no better ruler than judgment; no safer guardian than justice; no stronger sword than right; no surer ally than truth. — *Arabian.*

THE king is the sentinel of the poor. The sheep are not for the shepherd; but the shepherd is for the service of the sheep. . . .

The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not produce spike-nard; therefore waste not seed upon it. To show favor to the wicked is in fact doing injury to the good. Pardoning oppressors is injuring the oppressed. When you connect yourself with base men, and show

them favor, they commit crimes with the power you give them, whereby you participate in their guilt. . . .

King Nowshirvan, being at a hunting seat, wished to have some game cooked, and there was no salt. A servant, who was sent to a village to procure some, was ordered to pay the price, lest the exaction of salt from the villagers should become a custom. They said to him, "What harm could come from such a trifle?" He replied, "Oppression was brought into the world from small beginnings, which every new comer increased. If a King were to take a single apple from a peasant's garden, his retainers would pull up the whole tree. If the Sultan seized five eggs, his soldiers would spit a thousand hens." — *Sadi Gul; Persian.* 1175 A.C.

IN things of the mind we look for no compulsion, but that of light and reason. — *Oliver Cromwell.* 1653 A.C.

THE best government is that in which all conditions are equally protected by law. . . . If we paint Justice with bandaged eyes, we should paint Reason with her to guide her steps. — *Voltaire; French.* 1728 A.C.

THE most religious state of society is that which secures to every human being the freest exercise of all his powers, for the endless progress of mankind. — *Charles Follen; German.* 19th cent. A.C.

IN our age, there can be no peace that is not honorable ; there can be no war that is not dishonorable. The true honor of a nation is to be found only in deeds of justice, and in the happiness of its people ; all of which are inconsistent with war. — *Charles Sumner ; American.* 19th cent. A.C.

WHEN the Golden Rule is employed in governmental matters, then, and not till then, the future of nations will be sure. — *Kossuth ; Hungarian.* 19th cent. A.C.

As perfect obedience to the laws of health would abolish the medical profession ; as perfect obedience to the moral law would abolish clergymen and make churches useless, — so would perfect obedience to the law of kindness abolish government and the State. — *O. B. Frothingham ; American.* 19th cent. A.C.

Animals.

HE who, to give himself pleasure, injures animals that are not injurious, adds nothing to his own happiness, either living or dead. But he who never gives pain to any creature, by confinement or death, but seeks the good of all sentient beings, enjoys bliss without end. . . . The heartless one, who would carelessly trample on a worm that crawls upon the earth, is darkly alienate from God. But God dwells with him who embraces all things with his love. — *Manu; Hindu.* 1200 B.C.

A RIGHTEOUS man regardeth the life of his beast. — *Solomon; Hebrew King.* 1015 B.C.

HE who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever. — *Vedas; Hindu.* 800 B.C.

OF every kind of sin which I have committed against any of the creatures of God, — against sun,

moon, stars, fire, dogs, birds, the five kinds of animals, and the other good beings between earth and heaven, which all belong to the Creator, — if I have sinned against any of these, I repent. Forgive me, O Lord! — *Thales ; Grecian.* Born 640 B.C.

MULTIPLY domestic animals, nourish them, and treat them gently. — *Zendavesta, Persian ; Zoroaster.* Born 589 B.C.

THE fidelity of the dog should shame men who are forgetful of benefits. . . . Do not kill a bird three springs old ; the little ones in the nest are awaiting the father's and mother's return. Do not frighten sleeping birds, nor kill those with young, nor break eggs unnecessarily. Be humane to all animals, even to insects. Harm not even plants or trees.

. . . One who shot a stag and hit his own son, while he was grieving, heard a voice say, The stag loves his child as you love yours. — *Kan-ing-pien ; Chinese Sacred Book.*

WHAT is religion? It is tenderness toward all creatures. — *Hitopadessa ; Hindu.* 246 B.C.

BLESSED are the merciful. — *Jesus Christ ; Israelite. New Testament.*

O MAN ! there is no kind of beast on the earth, nor any fowl which flieth with its wings, but the same is

a people, like unto yourselves ; we have not omitted any thing in the book of our decrees. — *Mohammed ; Arabian. Koran. 609 A.C.*

HE who injures any living creature does it unto God. . . . The Deity is pleased with him who does good to others, and who is always desirous of the welfare of all creatures. — *Puranas ; Hindu. Compiled 10th cent. A.C.*

IF you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of an elephant. — *Persian.*

GOD brought the animals to Gilshadeng, and made them subject to him ; and he divided them into seven classes. And when seven sages were with the prince, there came seven animals who were kings in the animal kingdom, and solicited redress from the tyranny of man.

The wise camel asked, "O prophet of God ! in what consists the superiority of man over us ?" The sage Huristeh said, "There are many proofs of man's superiority over animals ; one of them is speech." The camel answered, "If it be the object of speech to make the hearer understand, then animals possess it." Huristeh replied, "But only the speech of man is intelligible." The camel rejoined, "Because thou dost not understand the language of animals, dost thou imagine it unintelligible ? The people of the

West understand not the people of the East." Huristeh said, "You animals have been ordained for our service." The camel answered, "And you also have been ordained to bring water and grain and grass to us." The sage made no reply.

Then the ant came forward and inquired, "O prophet! wherein consisteth the surpassing excellence of man above animals?" The sage Shasar promptly answered, "In his upright carriage and the excellence of his shape." The ant replied, "The intelligent do not pride themselves on their shape; and moreover we are all on a level in regard to the combinations of the members of our bodies. Even you, when you would praise any beautiful person, describe her as stag-eyed, as having the gait of a partridge, or a peacock's waist; from which it may be inferred that the superiority is ours." To this Shasar returned no answer.

Then the cunning fox asked, "What superiority in arts does man possess?" The wise Jemshid answered, "The superiority of men consisteth in the good dress and agreeable food and drink which they have always had." The fox replied, "In former times your clothes were of wool, and hair, and the skins of animals; and indeed they still are so. With animals, all that requires to be covered is covered naturally. The sweetest article of your food is furnished by the bees." Jemshid said, "It is not becoming in you animals to enter into this controversy with man; you, who cruelly tear each other

in pieces." The fox rejoined, "We learned that practice from men. Moreover, ravenous animals kill creatures because they must live on the flesh; but men slay each other without necessity." Jemshid made no reply.

Then the sagacious spider came forward and asked, "In what consists the superior excellence of man?" The sage Simrâsh answered, "Men understand the arts." The spider rejoined, "Animals excel men in these. Knowest thou not that insects, and crawling things, build triangular and square houses, without any wood or brick? And behold how I weave fine cloth without a loom!" Simrâsh replied, "Man can write, and express his thoughts on paper." The spider said, "Animals do not transfer the secrets of God to any lifeless body." Simrâsh hung down his head from shame.

Then the tortoise advanced and asked, "What proof is there of the superiority of man?" The sage Shalish-herta said, "Kings and ministers, and generals and astronomers, afford proofs of man's superiority." The tortoise replied, "Observe how the bees and the ants are governed by their sovereigns; notice what a vizier is the fox; and what a general is the elephant; and the cock is an astronomer, for he knoweth right well the time of the day and the night." Shalish-herta was silent.

Next the peacock sailed in, and asked, "What proof is there of man's superior dignity?" The wise Vizlûr said, "Mankind possess the faculty of

judgment and discrimination." The peacock answered, "If a hundred sheep have young ones in the darkness of the night, each sheep knoweth its lamb, and each lamb knoweth its mother, and turns to her. This kind of instinct man doth not possess." Vizlûr said, "Men are brave." "Are they bolder than the lion?" inquired the peacock. Vizlûr had nothing to reply.

Then the hûmâ came forward and asked, "What is the proof of man's superiority?" The sage Mezdam said, "One proof of man's superiority is his knowledge; whereby he rises from a low position to an exalted station." The hûmâ replied, "Animals also have knowledge, whereby they distinguish good plants from poisonous ones." The sage rejoined, "Knowledge has a root and branches. Animals have merely the branch; men alone have the root, which consisteth in the sayings of the prophets." The hûmâ replied, "Each tribe of animals has its customs, and among them are counsellors, as among you there are prophets." The sage said, "The heart of man attaineth self-possession, and effecteth an union with the soul; and by means of knowledge it is elevated to the glorious nature of angels." The hûmâ said, "That is true. But men, by slaying each other, and killing animals, resemble beasts of prey rather than angels."

The Prophet of the World then said, "We deem it sinful to kill harmless animals, but we consider it right to destroy ravenous animals. If all ravenous

animals will enter into a compact not to kill harmless animals, we will abstain from slaying them, and will hold them as dear as ourselves."

Upon this, the wolf made a treaty with the ram, and the lion entered into friendly relations with the stag. And there was no more tyranny in the world, till man broke the treaty by killing animals. The consequence of this was that nobody observed the treaty, except the harmless animals. — *Desatir; Persian.*

To have due regard to the rights of animals, it is necessary to realize the fact that they were not made merely for man's pleasure and behoof; that they have their own place and their own meaning in the universal order, independent of him. God, who out of the manifoldness of his creative thought let them pass into life, has not cast them off, but is with them and in them still. A portion of his Spirit, though unconscious and unreflecting, is theirs. What else but the Spirit of God could guide the crane and the stork across pathless seas to their winter retreats, and back again to their summer haunts? What else could reveal to the petrel the coming storm? What else could so geometrize the wondrous architecture of the spider and the bee? or hang the hill-star's nest in air? or sling the hammock of the tiger-moth? or curve the ramparts of the beaver's fort? or build "without hands" the myriad homes in which fish, bird, and insect make their abode? The Spirit of God is with them, as it is with us; con-

sciously with us, unconsciously with them. We are not divided, but are one in his care and love. They have their mansions in the Father's house, and we have ours. But the Master and Keeper is one for us and for them. — *F. H. Hedge; American.* 19th cent. A.C.

Nature.

THE universe is the beautiful work of God. —
Thales; Grecian. 640 B.C.

THE moon is the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. It compasseth the heavens about with a glorious circle, and the hands of the Most High have bended it. As birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers; the eye marvelleth at the beauty of the whiteness thereof. — *Jesus, son of Sirach; Israelite. Apocryphal Old Testament. 130 B.C.*

It is true the material world is only an image; but it is an image of the Divine Mind, and is worthy of its model. — *Plotinus; Grecian. New Platonist. 205 A.C.*

O MAN! who art the universe in little, cease for a moment from thy absorption in loss and gain. Take one draught from the hands of Him who offers

the cup of creation to thy lips ; and so free thyself from the cares of this world and anxiety about another. . . .

The temple I frequent is the turquoise dome of the sky. I sell my rosary, and all the holy names around it, for that wine which fills creation's cup. The earth is all enchanted ground. With its light and shadow, its ebb and flow, it is all thine, thou Supreme Wisdom ! . . .

Behold the morning ! Rise up, O youth, and quickly fill thyself with the rosy wine sparkling in the cup of creation ! — *Omar Kheym ; Persian*. 11th cent. A.C.

Look upon yon bush flaming with roses, like the burning bush of Moses ! Listen ! If thy soul be not deaf, thou wilt hear the voice of the Lord speaking to thee, softly and clearly, from out that bush. . . . The roses live on dew and sunshine direct from heaven. They never inquire concerning Moses. Why should you ? — *Hafiz, Persian ; Sufi*. 14th cent. A.C.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God. — *Jacobi ; German*. 743 A.C.

How this magnificent temple of Nature exalts and enlarges the human soul ! The holy silence of night is spread around us ; above our heads, the bright

celestial luminaries are suspended, like lamps; on one side is some lingering shimmer of the evening red; on the other, the moon softly rises up from behind the shadows of the forest. At such moments the soul is deeply impressed with the beauty and the nothingness of earth. What refreshment God has provided for us on this star, with sun and moon, those two fair lights of heaven, alternately conducting us through life! Yet how low, and small, and vanishing is this speck of earth, compared with the measureless splendor and glory of suns, stars, and worlds! Oh, how grand is the dwelling in which the Creator has placed me! How fair by night and by day! That uttermost star lights me on my way; the harmony of all the stars, the music of spiritual ideas and relations, accompanies me through the whole of life's course. — *Herder; German.* 1744 A.C.

THE creation we behold is the word of God. It is an existing original which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It publishes itself from one end of the earth to the other. It preaches to all nations, and to all worlds. — *Thomas Paine; American.* 1795 A.C.

I AM; and lately I was not. But whence? How? Whereto? The answer lies around, written in all colors and motions; uttered in all tones of jubilee and wail; in thousand-figured, thousand-voiced, har-

monious Nature! But where is the cunning eye and ear, to whom that God-written apocalypse will yield articulate meaning? Creation lies before us, like a glorious rainbow; but the sun that made it lies behind us, is hidden from us. — *Thomas Carlyle; English.* 19th cent. A.C.

NIGHT looks down into the heart of man, and makes it also great. — *J. P. Richter; German.* 1774 A.C.

It seems as if the day was not wholly profane, in which we have given heed to some natural object. The fall of snow-flakes in a still air, preserving to each crystal its perfect form; the blowing of sleet over a wide sheet of water, and over plains; the waving rye-field rippling before the eye; the reflections of trees and flowers in glassy lakes; the musical, steaming, odorous south wind, which converts all trees to wind-harps, — these are the music and pictures of the most ancient religion. Let man learn the revelation of all nature, and of all thought, to his heart, — this, namely; that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. — *R. W. Emerson; American.* 19th cent. A.C.

BLESSED is he who takes comfort in seed-time and harvest, setting the warfare of life to the Hymn of the Seasons. — *Julia Ward Howe; American.* 19th cent. A.C.

THE influence of God in Nature, in its mechanical, vital, or instinctive action, is beautiful. The shapely trees ; the leaves that clothe them in loveliness ; the corn and the cattle ; the dew and the flowers ; the bird, the insect, moss and stone, fire and water, the earth and the air ; the clear blue sky that folds the world in its soft embrace ; the light which rides on swift pinions, enchanting all it touches, reposing harmless on an infant's eye-lid, after its long passage from the other side of the universe, — all these are noble and beautiful ; but the inspiration of God in man, when faithfully obeyed, is nobler and far more beautiful. . . .

The story tells that when the rising sun fell on Memnon's statue, it wakened music in that breast of stone. Religion does the same with Nature. God speaks in each little grass that fringes a mountain rock ; an angel stands in the sun ; and seraphim float over every flower. . . .

God is continually giving. He will not withhold from you or me. I hold up my little cup ; he fills it full. If yours is greater, rejoice in that, and bring it faithfully to the same urn. He who fills the violet with beauty, and the sun with light, will not fail to inspire you and me. Were your little cup to become as large as the Pacific Sea, he still would fill it. — *Theodore Parker ; American. 19th cent. A.C.*

GOD is attracting our regard in and through all things. Every flower is a hint of his beauty ; every

grain of wheat is a token of his beneficence ; every atom of dust is a revelation of his power. — *William H. Furness ; American.* 19th cent. A.C.

THE little flower that opens in the meadows lives and dies in a season ; but what agencies have concentrated themselves to produce it ! So the human soul lives in the midst of heavenly help. — *E. Peabody ; American.* 19th cent. A.C.

PANTHEISM has perhaps never been altogether a stranger to the world. The view which makes all things God, and God all things, seems at first congenial to a poetic and religious mind. The All of things appears so beautiful to the comprehensive eye, that we almost think it is its own Cause and Creator. The animals find their support and their pleasure ; the painted leopard and the snowy swan each living by its own law ; the bird of passage, that pursues from zone to zone its unmarked path ; the summer warbler, which sings out its melodious existence in the woodbine ; the flowers that come unasked, charming the youthful-year ; the golden fruit maturing in its wilderness of green ; the dew and the rainbow ; the frost-flake and the mountain snow ; the glories that wait upon the morning, or sing the sun to his ambrosial rest ; the pomp of the sun at noon, amid the clouds of a June day ; the awful majesty of night, when all the stars come out with serene step and tread their rounds, seeming to watch in blest

tranquillity the slumbering world ; the moon waxing and waning, walking in beauty through the night ; the waters roughened by winds, which come or abide at no man's bidding, rolling the yellow corn, and making religious music in the pines, — all these things are so fair, so wondrous, so wrapt in mystery, it is no marvel men say, This is Divine ! Yes, the All is God. He is the light of the morning, the beauty of the noon, the strength of the sun. The little grass grows by his presence. He preserveth the cedars. The lilies are redolent of God. God is the mind of man. He is the Soul of All. The universe, broad, and deep, and high, is a handful of dust which God enchants. He is the mysterious magic which possesses the world. — *Theodore Parker ; American.* 19th cent. A.C.

I AROSE early, that I might behold the glory of morning among the mountains. The eastern sky was already overspread, as with a thin silvery veil, with the least trace of amber and gold among its threads ; while one solitary star, like a great opal, hung suspended in the translucent atmosphere, its rich heart glowing with red and yellow flame. As dawn brightened in the east, and rose-tints deepened along the sky, and the atmosphere grew tremulous as the lance-like beams began to pierce it, I seemed to hear the voice which in the beginning said, "Let there be light !" He who has never knelt at the base of overhanging mountains ; who has never

fallen asleep with no roof above him but the heavens, and no protection from dangers which lurk amid the darkness of night save the watchful care of God, — can little realize the significance of those two words — Adoration and Faith. — *W. H. H. Murray; American.* 19th cent. A.C.

THE blue sky is the temple's arch ;
Its transept, earth and air ;
The music of its starry march
The chorus of a prayer.
So Nature keeps the reverend frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

J. G. Whittier ; American. 19th cent. A.C.

Miscellaneous Maxims.

THE world is not to be comprehended. God, who made it, has forbidden it. — *Inscribed on an Egyptian tomb, supposed to be 2000 B.C.*

ALL works ought to be regarded merely as means to purify the intelligence, and guide the traveller to his home. — *Veda; Hindu. 800 B.C.*

I DO not say to my disciples, Go, and by aid of supernatural power work greater miracles than man can do; but I instruct them in the Law, and I say to them, Live, O saints! hiding your good works, and showing your sins. — *Buddha's reply, when asked to confound his enemies by giving power to work miracles; Hindu. 627 B.C.*

IF you are handsome, do handsome things. If you are deformed, supply the defects of nature by your virtues. — *Bias; Grecian. 600 B.C.*

CONTEND constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of evil. . . .

Let us be such as help the life of the future. —
Zendavesta; Persian. Zoroaster. Born 589 B.C.

ESTEEM it a great part of a good education to be able to bear with the want of it in others. . . . The discourse of a philosopher is vain, if no passion of a man is healed thereby. — *Pythagoras; Grecian. 580 B.C.*

GLORY not in thyself, but rather in thy neighbor. . . . Be lowly in thy heart, that thou mayest be lowly in thy actions. — *Buddhist Commandments.*

BY one's self is evil done, and by one's self one suffers. By one's self evil is left undone, and by one's self one is purified. Purity and impurity belong to one's self; no one can purify another. — *Buddhist Scripture.*

WHEN you have learned how to live well, you will know how to die well. . . .

Be not sorry if men do not know you, but be sorry if you are ignorant of men. . . .

Not to correct our faults is to commit new ones. —
Confucius; Chinese. Born 550 B.C.

HE who wishes to secure the good of others has already secured his own. . . . One forgives every thing to him who forgives himself nothing. — *Chinese Proverbs.*

THE life of that man is best who endeavors to become as good as possible; and the man who

enjoys most is he who feels that he is constantly advancing in virtue. . . .

There is no better way to true glory, than to endeavor to *be* good rather than to *seem* so. — *Socrates; Grecian.* 469 B.C.

MISFORTUNES come to man through excessive love of self. He misjudges things just, good, and beautiful, through thinking he ought always to honor what belongs to himself in preference to truth. — *Plato; Grecian.* 429 B.C.

REJOICE not when thine enemy faileth, and let not thine heart be glad when he stumbleth. . . . A benevolent eye, humility of spirit, and a mind free from pride characterize the true disciples of Abraham. — *Jewish Talmud.*

MEN may be parted from each other by travel, sickness, or death, but there is no possibility of separating from ourselves. . . . What avails it that our consciences are hidden from men, when our souls are always open to God? — *Seneca, Roman; Stoic.* Born 3 A.C.

MAKE the best of things. Enjoin what is just. . . . Lay burdens on none but thyself. — *Mohammed, Arabian; Koran.* 609 A.C.

LEARNING was given to promote good actions, not empty disputes. — *Inscription on a Mohammedan mosque.*

VIRTUE and vice are heaven and hell. — *Purana; Hindu.* 10th cent. A.C.

FALSE is the creed of those who hold that it is profitable to renounce the present life. Can ye not see that eternal existence begins in this life? — *Vemana; Hindu.* 12th cent. A.C.

AT the last day, it will not be asked what we did, or what we believed, but what we loved. — *Bernard.* 1115 A.C.

CONSTANTLY choose rather to want less, than to have more. — *Thomas à Kempis; German.* 1388 A.C.

GOD when he makes the prophet does not unmake the man. — *John Locke; English.* 1690 A.C.

THERE is nothing so graciously inclined toward us as God and our own conscience; because no other knows the manner in which things happen within us, and the inner workings of our souls. — *Rahel Varnhagen; German.* 19th cent. A.C.

To be happy is not the purpose of our being; but to deserve happiness. — *J. G. Fichte; German.* 1796 A.C.

NOT because I raise myself *above* something, but because I raise myself *to* something, do I approve myself. — *F. H. Jacobi; German.* 1743 A.C.

THERE is always a spot in our sunshine ; it is the shadow of ourselves. — *Thomas Carlyle ; English. 19th cent. A.C.*

THE one doctrine in which all religions agree, is that new light is added to the mind in proportion as it uses that which it has. — *R. W. Emerson ; American. 19th cent. A.C.*

ALL are bigots who limit the divine within the boundaries of their present knowledge. — *Margaret Fuller ; American. 19th cent. A.C.*

WHEN I see a man holding faster his integrity in proportion as it is assailed ; hoping in the ultimate triumphs of virtue more surely in proportion to its present afflictions ; cherishing philanthropy amid the discouraging experience of men's unkindness and unthankfulness, and extending to others the sympathy which his own sufferings cannot obtain, — I see a good produced so transcendent as to justify all the evil and suffering under which it grows up. The formation of even a few such minds is worth all the apparatus of this present world. — *W. E. Channing ; American. 19th cent. A.C.*

THE soul of God is poured into the world through the thoughts of men. The world stands on ideas, not on iron or cotton ; and the iron of iron, the fire of fire, the ether and source of all elements, is

moral force. As cloud on cloud, as snow on snow, as the bird rests on the air, and the planet rests on space in its flight, — so do nations of men and their institutions rest on thoughts. — *R. W. Emerson; American.* 19th cent. A.C.

Parables.

THE BLIND MAN.

A MAN who was born blind denied that there were any such things as sun, moon, or stars; and vain was the effort to persuade him that other people saw them. He also said he could see no colors, and he didn't believe that others could. But after a while, a skilful physician operated upon his eyes and enabled him to see. Then he was transported with wonder and joy, and acknowledged that he had formerly been blind. "But now," exclaimed he, "I see and know every thing!"

A holy man, hearing his conceited talk, perceived that he had an inward blindness, worse than his former want of eyesight. And he said to him, "How can'st thou say, I know all? Thou can'st not see through the walls of thy house; thou can'st not read the thoughts of thy fellow-men; thou can'st not recall any thing about thy own conception and birth. Remember with humility how much remains obscure, and by so doing thou wilt see more clearly."—*Ascribed to Buddha Sakya, in Asiatic traditions concerning him.*

SHADOWS AND REALITIES.

IN the ethereal regions above is the real eternal world. All the objects on this earth are merely imperfect images, or reflections, of the things in that world of realities. There are the types of all things, as they came fresh from the Divine Mind. All is beautiful, transparent, and harmonious. Fruits of exquisite flavor grow spontaneously. Rivers of nectar flow. The colors of all things are more pure and brilliant. Those who live there inhale light, as we breathe air ; and the water they drink is purer than air.

We, who live in the deep abyss of the material world, imagine that we are in an elevated place, and we call the atmosphere heaven. It is as if a man were looking at the sun or the stars from the bottom of the ocean, and, seeing them reflected through the water, should imagine that the sea itself was the sky.

A soul embodied on this earth is like a man imprisoned in a deep cave, where the only light admitted comes from a fire that is burning above him and behind him. Many objects pass and repass in the light, but the captive merely sees the shadows of those things reflected on the walls of the cave. He thinks those shadows are realities ; and if he hears voices, he thinks the shadows are speaking.

If he should be pulled up out of the cave, he would shut his eyes at first, because the light would

be too strong for them. He would need to have practice to enable him to see real objects. First, he would see only the shadows of men and things, as if reflected in the water ; then he would begin to see things themselves, but better by night than by day : he would see the moon and stars better than the sun ; gradually he would be able to look at the sun itself, and to see all things properly. Then he would understand *that* to be the world of realities. Whenever he remembered his former dwelling in a cave, he would rejoice in the change of his condition, and he would feel pity for those who were still imprisoned there. Nothing that could be offered him would tempt him to go back.

If he were dragged back into the cave, he would be as much blinded by going out of light into darkness, as he had been by going out of darkness into light ; and if he were to tell those imprisoned in the cave that the things they saw there were not realities, but mere shadows, they would say he had lost his sight by going up above. — *Plato ; Grecian.* 429 B.C.

THE HERMIT AND THE MINSTREL.

A HOLY hermit had passed a long life in a cave of the Thebaid, remote from all intercourse with mankind. He fasted and prayed, and performed many severe penances ; and his whole thought was how he should make himself of account with God, so that he might be sure of a seat in Paradise.

Having lived in this way for threescore and ten years, he became much puffed up with ideas of his own sanctity. He besought the Lord to show him some saint greater than himself, that he might emulate him; thinking, perhaps, that the Lord would reply that there was no saint greater and holier than he was.

That same night an angel appeared to him, and said: "If thou wouldst excel all others in virtue and sanctity, strive to imitate a certain minstrel who goes singing and begging from door to door."

The hermit, in great astonishment, took his staff and went forth in search of the minstrel. And when he found him, he questioned him earnestly, saying, "Tell me, I pray thee, brother, what prayers and penances and good works thou hast performed, by which thou hast made thyself acceptable to God?"

The man was greatly surprised to be accosted in that manner. He hung down his head, and replied: "I beseech thee, holy father, not to mock me. I have performed no good works; and as for praying, alas! sinner that I am, I am not worthy to pray. I only go from door to door, to amuse people with my viol and my flute."

The hermit insisted, and said: "But peradventure even in the midst of this thy evil life thou hast done some good works."

The man replied: "Nay, I know of nothing good that I have done."

The hermit, wondering more and more, said : "How hast thou become a beggar? Hast thou spent thy substance in riotous living, like most others of thy calling?"

The man answered : "Nay, not so. But I met a poor woman running hither and thither distracted, because her husband and children had been sold into slavery, to pay a debt. The woman was very beautiful, and certain sons of Belial pursued after her. I took her home and protected her from them. I gave her all I possessed, to redeem her family ; then I conducted her safely to the city, where she was reunited to her husband and children. But what of that, my father? Is there any man who would not have done the same?"

The hermit, hearing these words, shed tears. "Alas," said he, "I have not done so much good in all my long life ; yet they call me a man of God : and thou art only a poor minstrel." — *Jerome, one of the Christian Fathers.* 380 A.C.

THE GIANT SAINT.

CHRISTOPHER is one of the saints of the Roman Catholic Church ; and in stories and pictures he is represented as a giant in size and strength. It is said that in his youth he resolved to depart from evil ways and seek for the Lord. He went to the cell of a holy hermit, and inquired in what way he could find Him. The hermit told him he must fast often.

Christopher answered : " I am not willing to fast. If I fast often, my strength will surely leave me, and then I shall not be fit for any service." " Then you must pray continually," rejoined the hermit. " Nay," replied Christopher, " I know very little about prayers ; and I feel no desire to be bound to such service." Then the hermit said : " There is another way open for you. There is a strong, wide, deep river, which often gets so much swollen with rains that many people, in attempting to pass over it, get drowned. Since you are not willing either to fast or to pray, go to that river and use your mighty strength to help over weaker ones, who are struggling with the waters. If you seek to serve the Lord in this way, perhaps your efforts will be accepted by him." Christopher answered : " I can do this with all my heart. This is a sort of service that pleaseth me right well."

So he went and took up his abode by the side of the rushing river. He pulled up a palm-tree, and made therewith a strong staff to guide and support his steps, as he waded through the deep waters ; and when people came who were weak or weary, he took them on his shoulders and carried them across the turbulent stream. He was always ready for his task, by day or night ; and multitudes did he lift on his broad shoulders and carry over the deep and troubled waters. His strength and patience never failed : he was never weary of helping those who needed help.

The Lord looked down from heaven upon him, and the works that he did were pleasing in His sight; and He said: "Behold this strong man, who knows not how to worship me, yet hath found out the way to serve me!"

BEN ADHEM.

ABOU BEN ADHEM (may his tribe increase !)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in the room,
Making it rich like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold;
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Adhem spoke more low,
But cheerly still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
He came again, with a great wakening light,
And showed their names whom love of God had blessed:
And lo! Ben Adhem's name led all the rest!

Leigh Hunt; English. 19th cent. A.C.

THE MOUNTAIN AND THE PLAIN.

WHEN the lofty and barren mountain was first lifted into the sky, and looked down from its elevation upon the plains below, and upon the valleys and

the hills all covered with verdure and blossoms, it murmured, saying, "Why am I so barren? Why am I exposed thus naked and scraggy to the eyes of men?" The Creator replied: "The light shall clothe thee; and the shadow of the clouds shall envelop thee as a royal mantle. More verdure would be less light. Thou art lifted into the azure of heaven. Thou belongest half to us."

Thus was the mountain dowered. And thus have the loftiest minds been dowered in all ages. To lower elevations have been given the pleasant verdure, the vines, and the olive trees. Light alone, and the deep shadow of the cloud, are the endowments given to the prophets of the race. — *Hindu.*

ABRAHAM AND THE PARSEE.

ABRAHAM would scarcely break his fast for a week, lest some hungry traveller might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. "Guest of mine eyes!" exclaimed Abraham, "enter with welcome, and be pleased to share my bread and salt." The stranger entered, and the place of honor was given to him. When the family gathered round the board, each one of them said, "In the name of God!" but the aged guest uttered no word. Abraham said: "Old man, when thou eatest food, is it not right to repeat the name of God?" The stranger

replied, "My custom is that of the Fire Worshipers." Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said: "Abraham! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?" — *Sadi Gul; Persian.* 1175 A.C.

THE FISHES.

ONCE upon a time the fishes of a certain river took counsel together, and said: "They tell us that our life and being is from the water; but we have never seen water, and we know not what it is." Then some among them, wiser than the rest, said: "We have heard that there dwelleth in the sea a very wise and learned fish, who knoweth all things. Let us journey to him, and ask him to show us water, or explain to us what water is." So several of them set out on their travels, and came at last to the sea wherein the sage fish dwelt. On hearing their question, he replied, —

"O ye who seek to solve the knot!
Ye live in God, yet know Him not."

Sufi; Persian.

GRAPES AND FIGS.

SWEDENBORG says that once when he was in the spiritual world, he saw people sitting under a laurel tree eating figs. He asked them for some of the

fruit, and they gave him some. But lo! in his hand they changed into grapes. When they saw him wondering at this, they said, "We *gave* you grapes, but you *took* figs. In this world all things exist in correspondence with states of mind; and because grapes correspond to your spiritual state, the figs became grapes when you took them." — *Abridged from Emanuel Swedenborg; Swede. 1766 A.C.*

THE RINGS.

[*A parable spoken by Nathan, the Wise Israelite, for the benefit of a Mohammedan Sultan and a Christian Knight Templar.*]

IN ancient times, a man in the East received from venerated hands a ring of inestimable value. In it was set a precious opal, from which different colors glanced as the light varied; and there was a virtue within this ring, which made him who wore it, and who believed in its efficacy, beloved by God and man. Naturally, therefore, the owner of this ring never removed it from his finger, and was desirous to transmit it to his posterity. When he felt death approaching, he gave it to his favorite son, and ordained that when this son died, he also should bequeath it to whichever of his sons he loved the best, without regard to priority of birth; and that whoever came into possession of it should, by virtue thereof, become lord of the house.

In this way the ring descended from son to son, till at last it was owned by a father who had three

sons equally dear to him. They were all so obedient and good, that, in the weakness of his affection for them, he sometimes promised the ring to one, and sometimes to another. So when death approached, he was much embarrassed ; for it pained him to disappoint two of his sons for the benefit of the third one. In this dilemma, he sent for a jeweller and ordered him to make two rings after the model of the original ring, and to spare no pains or cost to make them so much alike that one could not be distinguished from the other. The jeweller obeyed his orders so well, that the father himself could not tell the rings apart. On each of his sons he separately bestowed one of the rings, blessed him, and died.

When he was gone, each one of the sons claimed to be sole lord of the house, by virtue of his ring. Hence contention arose, and they appealed to the judge to settle their contending claims. Each one of them showed his ring, and swore that he received it from his father's hand. How was the true ring to be distinguished from the others? The judge said : "Unless I could summon your father himself as a witness, it is impossible for me to decide which of these rings is the real one. But hold ! I do perceive one means of proving which of them is genuine. You say the real ring had an inward power which made all who wore it, and who believed in its efficacy, beloved of God and man. Now tell me, which one of you do the other two brothers love the best? You are silent. Is it because each one of you loves him-

self alone? Then you are all deceived and deceivers. None of your rings is the true one. Perhaps the real ring is gone, and your father, to hide the loss, may have ordered three for one. But if, instead of a decision, you will take my advice, I counsel each of you to believe his own ring to be the genuine one. Your father loved you all alike. Perhaps he did not wish to justify either one of you in claiming superiority over the other two; but desired that each of you should feel honored by a token of his free affection. Therefore, let each one of you try who best can manifest the inward virtue of the real ring. Let each one assist the power of his ring by gentleness, benevolence, forbearance, and resignation to the will of God. If the virtues of your rings are manifested in this way by yourselves, by your children, and your children's children, a Greater Judge than I am will decide the question of genuineness." — *G. E. Lessing; German. 1775 A.C.*

THE PICTURE IN MOSAIC.

THE king wished to have the ceiling of his presence-chamber ornamented with a beautiful picture, done in mosaic-work. An artist was employed to paint a pattern for the mosaic-worker to copy. The mosaic-worker gave his foreman an order for a variety of stones, which were to be cut and polished, preparatory to being arranged in the picture. The foreman gave to each of the workmen

a portion of these stones, with instructions to cut them in the required shape and size, and to polish them carefully. To one he gave all the flesh-colored stones ; to another, all the azure ; to others, different shades of green ; and so on, till all the colors were distributed. All the workmen knew was that the stones were to be fashioned and polished, according to directions. What the picture was intended to be was known only to the king, the painter, and the mosaic-worker. The foreman gave his workmen no information concerning the relative value of the stones intrusted to their care ; for the perfection of a picture thus woven in stone sometimes depends as much upon the inferior materials employed, as it does upon the more costly ; and he feared they might be over-careful of the rare gems, and negligent concerning the others. He wished them to consider all of great value, that they might be equally careful of all.

But one of the workmen, as he picked up a fragment, said to himself: "Surely such a small thing as this cannot be very essential to the king's great picture." He handled it roughly, and cut it so carelessly that he marred its most beautiful facet ; then he tossed it upon the pile of completed cubes that lay upon his table. Now it happened that this very piece was one of rare worth, and very necessary to the perfection of the picture. When the mosaic-worker combined the various cubes according to his pattern, he was dismayed to find that one of the

most precious of them had been so marred by rough handling that the original beauty of its best side could not be restored. The careless workman was rebuked and dismissed.

My friends, *our* King is preparing a picture for his eternal palace ; and we are the workmen he employs. What the picture will be, in its celestial completeness, we know not ; but we know that all the gems, whether of greater or less worth, have their appointed place in our King's great plan of grace and glory. It is our part to handle them all carefully, to labor faithfully, to form them truly, and never to admit the thought that even the smallest of them is of little worth. — *Abridged from an Address by J. H. Vincent ; American.* 19th cent. A.C.

THE ANXIOUS LEAF.

ONCE upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. The twig asked, "What is the matter, little leaf?" And the leaf said : "The wind has just told me that one day it will pull me off and throw me down on the ground to die." The twig told it to the branch on which it grew, and the branch told it to the tree. When the tree heard it, it rustled all over, and sent back word to the leaf : "Don't be afraid, little leaf. Hold on tightly, and you shall not go till you want to." So the leaf stopped sighing, and went on nestling and singing. Every time the tree

shook itself and stirred up all its leaves, the branches shook themselves, and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could ever pull it off. And so it grew all summer long, till October. When the bright days of Autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow, some scarlet, some tinged with both colors. Then it asked the tree what that meant. And the tree answered: "All these leaves are getting ready to fly away; and they have put on these beautiful colors because of joy." Then the little leaf began to want to go to, and it grew very beautiful in thinking of it; and when it was very gay in color, it saw that the branches of the tree had no bright colors on them; and the leaf said, "O branches, why are you lead-color, and we are golden?" The branches replied: "Our work is not yet done, and we must keep on our working-clothes; but you have put on holiday clothes, because your work is finished." Just then a little puff of wind came, and the leaf let go the twig, without thinking of it. The wind took it up, and turned it over and over, and whirled it up in the air, like a spark of fire; and then it fell gently down under the edge of the fence, among hundreds of leaves, and fell into a dream; and it never waked up to tell what it dreamed about. — *Henry Ward Beecher; American.* 19th cent. A.C.

THE MOON AND THE ASS.

OLD LUDOVICUS VIVES has a story of a clown who killed his ass because it had drunk up the moon. He thought the world could ill spare that luminary, so he killed his ass that the moon might be restored. The clown was well-intentioned, but he was unwise. Let us not imitate him. Let us not slay a faithful servant who has carried us far. He has not drunk the moon, but only the reflection of the moon in his own poor water-pail ; where, too, it may be, he was drinking with purposes the most harmless. — *Thomas Carlyle; English.* 19th cent. A.C.

THE EVER-FLOWING RIVER.

THERE is a beautiful river, whose source is in perennial springs hidden from human eyes. Rains from heaven fall into it, over rocky barriers, with musical gurgling, like the gushing voice of black-birds in the spring-time ; and the water, as it rolls down, waves upward its incense of mist, which the sun kisses, and welcomes with a smile of rainbows. The river that receives the gentle cascade is broad and deep, and in some places so calm and clear, that flowers on the banks nod to themselves in its mirror.

But, as the stream travels on, the loose soil through which it passes mingles with the translucent

water and renders it turbid and discolored. Still, those who are far from the source, if they thirst for pure water, can obtain it by filtering out the dregs ; or if their vessel has been filled with muddy water by other hands, the sediments will sink to the bottom, if they quietly leave the water to the operation of its own laws : and thus they will be supplied with clean and wholesome drink.

In the long course of the stream, trees fall into it in some places, and form snags which interrupt the free flow of the waters, and impede the progress of those who are coming up from below and trying to ascend to the source. Still further down are stagnant pools, where alligators, resembling harmless logs, lie in wait, ready to devour whoever seeks to drink or bathe.

But the worst of all is a strange hallucination which seizes upon many who come to obtain water for their own use. They bring vessels of all sizes ; some large as a barrel, others no bigger than a thimble. But whether the vessels be large or small, each one, when he has filled his own, declares that he has the whole river in his possession, and that no other can have a drop of it unless it be obtained from his vessel. And not only does each one consider himself sole proprietor of the river, but he also assumes that the river is exactly in the shape of his particular vessel. If that is globular, he says the river is orb-shaped ; if his vessel is a barrel, he declares the river to be long and circular ; if he scoops up a little



of it with a clam-shell, he insists that its only form is that of a clam-shell ; even so slight a variation as the attempt to dip with an oyster-shell gives rise to contention. So excited do all these become, that each pelts the other with stones, to maintain for their respective vessels the exclusive monopoly of the river. Sometimes a philosopher comes along, and says : " Do you not perceive, friends, that water takes the form of whatever it is put into ? And that each of you has only a small portion of the mighty river, in vessels of such shape and dimensions as you brought to it ? "

Then they all unite to throw stones at the philosopher ; and while they are thus occupied, alligators lie in wait slyly to seize some of the angry combatants.

But far away from the discordant noise of hurling stones, the mighty river, fed by perennial springs, flows calmly on, with gentle lapsing music ; furnishing pure drink to the thirsty, and health to those who bathe in its deep waters. — *L. Maria Child ; American.*
19th cent. A.C.

Fraternity of Religions.

THE Law is as a cloud which, with a garland of lightning, spreads joy on the earth. The water falls on all creatures ; on herbs, bushes, and trees ; and each pumps up to its own leaf and blossom what it requires for its special need. So falls the rain of the Law on the many-hearted world. The Law is for millions ; but it is one, and it is alike beautiful to all. — *Buddha ; Hindu.* Born 627 B.C.

IN nothing is the uniformity of human nature more conspicuous than in its respect for virtue. What nation is there in which kindness, benignity, and gratitude are not recommended ? What nation is there in which cruelty, arrogance, and unthankfulness are not reprobated and detested ? This uniformity of opinions invincibly demonstrates that mankind were intended to form one fraternal association. And, in order to accomplish this, the faculty of reason must be improved, till it instructs us in all the arts of living well. — *Cicero ; Roman.* Born 106 B.C.

HEAVEN is a palace with many doors, and each one may enter in his own way. — *Hindu Maxim.*

THE Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Mohammedan, the companion of the Christian, and the confidant of the Jew. — *Gentoo Laws ; Hindu.*

RELIGIONS are many and different ; but reason is one. We are all brethren. — *Chinese Scripture.*

EVERY movement toward good comes from God. He employs those men who are peculiarly fitted to guide and instruct others, as his organs to work on the mass of mankind. Such were the better sort among Greek philosophers. That philosophy which forms men to virtue cannot be the work of evil ; consequently it must be of God, whose only work is to induce that which is good. And all gifts bestowed by God are given for right ends, and received for right ends. Philosophy is not found in the possession of bad men ; it was given to the best among the Greeks. It is evidently, therefore, the gift of Providence, who bestows on each one whatever it is proper for him to receive, under his own peculiar circumstances. Our feet will not stumble if we derive all good from Providence, whether it

belongs to the Gentiles or to ourselves ; since God is the author of all good. — *Clement of Alexandria ; Christian Father.* Beginning of 3d cent. A.C.

No man can be blamed for calling God's name in such language as he bests knows. — *Origen ; Christian Father.* 231 A.C.

WE believe in God, and in that which has been sent to us ; also in that which has been sent to Abraham, and Ismael, and Isaac, and Jacob, and the Tribes ; and in that which has been given to Moses and to Jesus ; and in that which was given to the prophets from their Lord. We make no difference between any of them. And we trust in God. . . . Will ye dispute with us about God ? He is *our* Lord and *your* Lord. We will answer with our actions, and you shall answer with yours. In God we place our reliance. . . .

All have a quarter of the heavens to which they turn. Both the East and the West belong to God ; therefore, which ever way ye turn, there is God.

Nothing has been said to thee which hath not been said of old to apostles before thee. Thou wilt see every nation kneeling. To its own Book shall every nation be summoned.

Mohammed is no more than an apostle. Other apostles have already passed away before him. If he die, will ye turn back ? He who turneth back shall not injure God at all. The Jews and Christians

say they are sons of God ; that they are his beloved. Nay, they are but a part of the men whom he hath made. To every one has been given a rule and a beaten road. If God had pleased, he would surely have made you all one people ; but he would test you by what he has given to each. Wherever ye be, prove yourselves emulous in good deeds. God will one day bring you all together. To God shall ye all return, and he will enlighten you concerning the subjects of your disputes.— *Mohammed, Arabian; compiled from the Koran.* 609 A.C.

JESUS came and abolished the law of Moses. Mohammed followed him, and introduced his five prayers a day. The followers of both these say that after *their* prophet no other is to be expected ; and they occupy themselves talking thus idly from morning to evening. But, meanwhile, you who are living under one of these dispensations, tell me, Do you enjoy the sun and the moon more than others? or less than others? — *Sabæan.* 10th cent. A.C.

DIVERSITY of worship has divided the human race into seventy-two nations. From all their dogmas I have selected one, — Divine Love. — *Persian.* 11th cent. A.C.

SEEST thou two or three imbeciles who hold the world between their two hands, and who in their ignorance believe themselves the wisest of the uni-

verse? Be not disturbed that they regard all as heretics who are not simpletons. — *Persian*. 11th cent. A.C.

THE Holy One will ever be the same,
The God of all, though oft invoked by many a different name.
Sufi; Persian.

THE paths to God are more in number than the breathings of created beings. Every prophet whom I send goeth forth to establish religion, not to pull it up. — *Desatir; Persian.*

EACH prophet that appears is not to be opposed to his predecessors, nor yet complacently to exalt his law. . . . O God! whatever road I take joins the highway that leads to thee. — *Parsi.*

IF thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews. If thou art a Shuah, mix with the schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least moved while listening to their discourse, thou hast attained peace, and art a master of creation. — *Sufi.*

FOOLISH are they who are perpetually inquiring where the Deity resides. God dwells in all things in his fulness. Kine are of different colors, but

all milk is white. The flowers on altars are of many species, but all worship is one. Systems of faith are different, but God is one. — *Hindu; Vemana.* 12th cent. A.C.

THE object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling. Why talk of a mosque or a church? He alone is a true Hindu whose heart is just; and he alone is a true Mohammedan whose life is true. — *Nanac Shah; Hindu.* 1469 A.C.

HAVE the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand hidden places? Broad indeed is the carpet which God has spread, and beautiful the colors he has given it. There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meets me. — *Abulfazi; Persian.* 1595 A.C.

WHAT education is for individual man, revelation is for the whole human race. Why are we not willing to consider all religions merely as progressive steps by which the human understanding has developed itself in every time and place, and will still develop itself in the future? Why are we not willing to regard them thus, rather than ridicule or hate any of them? — *G. E. Lessing; German.* 1775 A.C.

LET us accept different forms of religion among men as we accept different languages, wherein there is still one human nature expressed. Every genius has most power in his own language, and every heart in its own religion. — *J. P. Richter ; German. 1793 A.C.*

WE do not suppose our prayers are the only prayers in the world. We ought to respect all prayer. Men of prayer belong to all countries ; they are strangers nowhere. Such is the doctrine taught by our Holy Books. — *Said by Buddhist priests to the French missionaries, Huc and Gabet.*

WE shall begin to have a chance of understanding Paganism, when we first admit that to its followers it was at one time earnestly true. Let us consider it very certain that men did believe in Paganism ; men with open eyes, and sound senses ; men made altogether like ourselves : that we, had we been there, should have believed it also. . . . The whole Past is the possession of the Present. The Past always had something true, and it is a precious possession. In a different time, in a different place, it is always some other side of our common human nature that has been developing itself. Better to know them all, than to misknow them. . . . What a melancholy notion is that which represents all men, in all countries and times except our own, as having spent their life in blind, condemnable error, — mere lost Pagans, Scandinavians, Mohammedans ! All

generations of men were lost and wrong, only that this present little section of a generation might be saved and right! They all marched forward there, all the generations since the beginning of the world, like the Russian soldiers into the ditch of Schneidnitz Fort, only to fill up the ditch with their dead bodies, that we might march over and take the place! It is an incredible hypothesis. — *Thomas Carlyle; English.* 19th cent. A.C.

FAITH gratefully and reverently acknowledges and uses the Past, but she sets her face toward the Future. . . . The outward *form* of truths held sacred by good men is destined to be re-modelled by the progress of knowledge; yet in their deeper essence there is a *spirit* which will live more energetically with the development of all that is most precious and glorious in man. — *F. W. Newman; English.* 19th cent. A.C.

THE old in religion dies out, — the old error, the old dispensation, the old superstition; but not the old religion. This is for ever new and for ever fresh. For this there is no decline, no decay; for it is the life of God in the soul. — *Orville Dewey; American.* 19th cent. A.C.

THE divine idea of human perfection was realized, in different degrees, in all the great men who were the heads and models of humanity. All are, in different degrees, voices of the Most High. — *A. Constant.*

THE great men of the world, men gifted with the deepest insight, and living the most royal lives, have been pioneers in progress. Hermes, Zoroaster, Moses, Buddha, Confucius, Anaxagoras, Socrates, Plato, have lent their holy hands in man's greatest work. Religion filled their souls with light and strength. It is only little men who make wide the mouth and draw out the tongue at pure and genuine piety and nobleness of heart. . . . The tree of religion drops its leaves continually, after they have done their work ; and the tree itself grows greater and stronger by the help of each one of them. — *Theodore Parker ; American.* 19th cent. A.C.

THE word unto the Prophet spoken
Was writ on tables yet unbroken ;
The word by Seers or Sibyls told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
The heedless world hath never lost
One accent of the Holy Ghost.

R. W. Emerson ; American. 19th cent. A.C

SLOWLY the Bible of the race is writ ;
And not on paper leaves, nor leaves of stone.
Each age, each kindred, adds a verse to it ;
Texts of despair, or hope, or joy, or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.

J. R. Lowell ; American. 19th cent. A.C.

THE total dearth
 Of likenesses of things that breathe,
 In heaven above, or earth beneath,
 Is witness for them that they find
 A *Spirit* in those walls enshrined.
 And as within the horizon's rim,
We see God, and no God *but* him,
 So is it in the Temple where
 The Moslems bow themselves in prayer.

*Lines on a Mohammedan mosque,
 by John Pierpont; American. 19th cent. A.C.*

ALL souls that struggle and aspire,
All hearts of prayer, by Thee are lit;
 And, dim or clear, thy tongues of fire
 On dusky tribes and centuries sit.
J. G. Whittier; Amer. 19th cent. A.C.

To speak truly, there never has been in the world but one religion; which is the aspiration of man toward the Infinite. This religion—varied and developed in innumerable ways, and gradually attaining to an elevated point of moral purity—has often been perverted and employed in the service of the most brutal ignorance, or the most refined perverseness; but, sooner or later, it always extricates itself from what is foreign, and resumes its upward march toward the Ideal; toward Perfection.—*Athanase Coquerel; French. 19th cent. A.C.*

EVERY year brings new knowledge of the religions of the world, and every step in knowledge brings out

the sympathy between them. They all show the same aim, the same symbols, the same forms, the same weaknesses, the same aspirations. Looking at these points of unity, we might say there is but one religion, under many forms, whose essential creed is the Fatherhood of God, and the Brotherhood of Man ; disguised by corruptions, symbolized by mythologies, ennobled by virtues, degraded by vices, but still the same. To say that different races worship different gods, is like saying that they are warmed by different suns. The names differ, but the sun is the same : and so is God. As there is but one source of light and warmth, so there is but one source of religion. To this all nations testify alike. — *T. W. Higginson ; American.* 19th cent. A.C.

God, Duty, Benevolence, Immortality, — these are universal ideas. They have been believed in all times, in all places, by all peoples. You cannot travel so wide but you will find temples, or the ruins of temples, altars, worships. You cannot read so far back into the history of men, but you will find men thinking of God, praying to him, trying to do right, loving their kind, looking beyond death to follow the souls of their friends into an unseen world.

We ought not to be surprised that the idea of right and wrong has been universal among men. That is but saying that men have always been men ; that they have always had consciences, as they have

always had senses, affections, languages, society. We ought not to be surprised that justice, honesty, veracity, purity, have been inculcated and practised under all forms of religion. . . . *Human* is a broader word than Christian. Brahmin, Jewish, Buddhist, Parsi, Mohammedan, — these also are churches of the One Living God, the Father of all. With advancing thought, the thoughtful men in all of them will come out of what is peculiar and special, and what is therefore local and temporary; they will come out upon the broad ground of universal, spiritual religion, — which is Piety, Righteousness, Humanity; that belief in God and in Man, which is the creed of all creeds. — *Samuel Longfellow; American.* 19th cent. A.C.

THAT Universal Religion affirms *identity of ideas* is an error, which would make it deny *progress*. An *idée* is universal when it exists in every age and race, by force of human nature and the laws of growth; though it exists in the *form* of development, and the *stage* of development, of which such race or age is capable. This law should hold as true of the present age as of past ages. — *Samuel Johnson; American.* 19th cent. A.C.

WE want to build up a State with doors wide-open to every quarter of the heavens; one to which the farthest dweller of the earth may come, and may, if he chooses, worship unmolested his conception of that

which is divine ; one which shall leave all men free to look up to God in any way they please, and to address him in any language they please. . . . That alone is divine and universal which treats all men as brothers, and as children of the One Father.—*M. J. Savage ; American. 19th cent. A.C.*

THE older a maxim is, and the more widely it is professed, the more solemn is its sanction. Age, that weakens every thing else, confirms virtuous precepts. It is to the credit of a system of morals that it is not peculiar to any age, or any people. . . . How cheering are the summons to render full justice to the aspirations of mankind ; to bring harmony out of the discordant utterances of faith ; to demonstrate the fraternity of earnest thinkers and deep feelers in all time ; to set toward the light, faces that for centuries have been clouded with the shadow of misapprehension!—*O. B. Frothingham ; American. 19th cent. A.C.*

THE soul of man is widening toward the Past :
No longer hanging at the breast of life,
Feeding, in blindness to his parentage,
Quenching all wonder with Omnipotence,
Praising a name with indolent piety,
He spells the record of his long descent ;
More largely conscious of the life that *was*.

George Eliot ; English. 19th cent. A.C.

Sacred Books.

HINDU.

THE Hindu books, called Vedas, are supposed to be the most ancient Sacred Writings in existence. They are written in Sanscrit, the oldest known language; though there are said to be traces in Sanscrit itself of a language still older. The most ancient of the Vedas is believed to have been written not less than 1500 years B.C. The Hindus themselves claim for it a much greater antiquity. The first copies were written on palm-leaves tied together with strings; but it was probably transmitted orally, from generation to generation, before it was written. The necessities of ancient times compelled people to learn by heart, and to repeat frequently, such records as they were anxious to preserve. The tenacity of memory acquired by this practice was wonderful. The preservation of the sacred literature of the world is largely indebted to it.

The word Veda means Knowledge, and comes from the same root as Light. There are other volumes called Vedas, which do not date earlier than 800 years B.C.

Manu was the ancient lawgiver of the Hindus. His code, like that of Moses, comprised civil laws, as well as directions concerning religious ceremonies. Manu dates 1200 years B.C. A compilation of his laws was made about 400 years B.C.

There are several other books invested with sacred authority by Hindus. Some appeared as late as 100 years B.C. And there are collections and abridgments which date after the Christian era.

EGYPTIAN.

THE ancient Egyptians considered Hermes Trismegistus the founder of their religion, and the inventor of written characters. His origin and history are entirely lost in the mist of ages. He carved his doctrines on stone, whence they were afterward transcribed; probably on the skins of animals, or on papyrus, a coarse kind of paper which the Egyptians made from the filaments of bark. These Books of Hermes were considered a fountain of wisdom, and there are frequent allusions to them by ancient writers. In the overturning of empires, and the invariable tendency of mankind to destroy the vestiges of every religion except their own, the once famous Books of Hermes have been demolished and lost. Only a few small scraps of them remain.

Inscriptions on tombs and monuments, some of them dating more than 2000 years B.C., and some brief accounts in very ancient history, afford all the

light we can obtain on the religion of one of the most remarkable nations that has ever inhabited the earth. From these dim gleams we can discover that they were a very devout people, and that their religious ideas seem to have flowed from the same source as those of the Hindus.

CHINESE.

THE Chinese had very ancient books called the Shi-king, and the Shu-king, which appear to have been mainly chronicles of the characters and doings of their earliest kings, mixed with practical moral maxims and religious rites connected with astronomy and the souls of ancestors. These writings had nearly fallen into oblivion, when Confucius collected them, about 500 years B.C., and made them the ground-work of his public teaching. They were much revered, on account of their great antiquity. They were destroyed by conflagrations, and I believe all that now remains of them is to be found in the teachings of Confucius, preserved by his disciples.

Some two or three hundred years after his time, a large majority of the Chinese people adopted the religion of Buddha Sakya, under the name of Fo; and their Sacred Books are Buddhist Scriptures.

BUDDHIST.

THE word Buddha means The Awakened, and has been applied to many teachers of religion in Asia.

The family name of the founder of the most extensive religion in the world was Sakya ; and he is now generally known by the appellation of Buddha Sakya.

It is not recorded that he wrote any thing himself. A book of pamphlet size, called the Dhammapada, which means The Path of Virtue, consists of maxims which purport to have been written down by his disciples directly from his mouth ; and it was so decided by a Council of Buddhists, held 246 years B.C. to confer on the authenticity of their Sacred Writings. There are many other traditions of his sayings and doings handed down by his immediate disciples, spread abroad by their followers, and received as sacred authority in various countries.

This form of religion spread so rapidly that it was called "The Vanquisher." It had become extensively adopted in further India, Thibet, and Ceylon, 300 years B.C., and somewhat later it spread into China, Tartary, and the adjacent countries. As all these peoples have written traditions concerning Buddha Sakya, the sacred literature, under various names, is voluminous. Some of the books, called Sutras, or Discourses, were written as late as 100 years B.C.

HEBREW.

THE Hebrew Sacred Books consisted of the Laws by which they were governed ; the History of their past ; Prophecies concerning their future ; Psalms

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used in the service of their Temple ; and Proverbs by their wise men. They were usually spoken of as "The Law and the Prophets."

Moses, their lawgiver, was reared in Egypt, where written characters were beginning to come into use ; but in those days not one in a hundred thousand could read them. Wandering with his untutored people during forty years in a wilderness, the only way to make his laws generally known was to proclaim them frequently by word of mouth to the assembled tribes.

What Moses wrote, he probably carved on stone ; for the Hebrews made their records on wood and stone only, for centuries after his time. It was the general custom with the ancient nations to deposit Sacred Writings in their places of worship. While the Hebrews were wandering tribes, they kept their Law in an Ark, or chest, in the Tabernacle ; which could be easily carried with them when they travelled. When Solomon built a Temple at Jerusalem, more than 500 years after Moses, he ordered the Ark to be brought and placed within the Temple ; and when it was brought, we are told, "There was nothing in the Ark, save the two tables of stone, which Moses put there at Horeb."

The Law of Moses seems to have been either lost or mislaid, before the time of Solomon ; it certainly had fallen into utter neglect ; and when Samuel began to reform the corrupted state of things, 500 years after Moses, we are told that "he wrote the

Law in a book, and laid it up before the Lord ;" that is, he deposited it in the place of worship. Whether this was the Law of Moses, or not, we are not informed ; but this is the first mention of the Hebrews as writing any thing in a book.

During the reign of Manasseh, long subsequent to Solomon, the Law of Moses was entirely lost for more than half a century. It was found by his successor, King Josiah, 624 years B.C. ; and it was then so much forgotten, that he caused solemn inquiry to be made "concerning the words of this book that is found."

The books called the Pentateuch have been ascribed to Moses ; but obviously he could not have written all they contain ; for they record his own death, and allude to events which did not take place till long after his time. Hebrew scholars have generally decided that they are compiled from various documents, of uncertain date ; and that the Pentateuch in its present form cannot be traced farther back than about 600 years B.C.

The Psalms, composed for worship, were written by various authors, on various occasions, and at epochs widely separated. Some were written in the time of David and Solomon, some during the captivity in Babylon, and others after the return from exile.

The word Prophet means an Interpreter of God. Those who received this title among the Hebrews prophesied at different epochs, and their utterances

consisted of such warnings and threatenings as the exigencies of the times required. Some date long before the Babylonians conquered Jerusalem ; others were written during the exile ; and others after the return. Malachi was the last of the prophets ; after his time the spirit of prophecy was said to have departed. It is supposed that the oldest Hebrew prophets were accustomed to utter their prophecies verbally to assemblies of the people. Hebrew scholars say that none of the *written* prophecies date farther back than about 800 years B.C.

Nebuchadnezzar destroyed Jerusalem and the Temple, and carried the people captive to Babylon, 588 years B.C. Whether the Sacred Writings kept in the Temple were destroyed is not certainly known. But some of the exiles carried copies with them, which they preserved with reverential care. When a portion of two of the tribes came back to Jerusalem with Ezra, 536 years B.C., he, with the assistance of other wise men, collected the scattered copies and arranged them for preservation. Some portions were lost ; as is shown by allusions in the Scriptures to prophesies not now in existence. The Great Prophets are said to be incomplete, and the Minor Prophets to be fragmentary. That the compilation was made from various sources, after the return from exile, is probably the reason why there are gaps in the history, why repetitions frequently occur, and why there are occasional discrepancies between accounts of the same events, in different

books. The compilation was gradually formed; new books being added from time to time. The most ancient mention of the Hebrew Scriptures, collected in the form we now have them, is in the Prologue of Jesus, son of Sirach, about 130 years B.C.

Other Jewish writings that were deemed edifying, but not divinely inspired, were much read, and were appended to the Canonical Books under the name of Apocrypha.

THE TALMUD.

MANY of those who came back with Ezra had been born in Babylon; and all the others had resided there for fifty years. Changes had inevitably come over the people. Their old habits as shepherds and herdsmen were broken up; they had become more commercial and enterprising; they had adopted some of the Babylonian ideas; and they spoke a new dialect, formed by an admixture of the Chaldean language with their own. The Code of Moses contained the Civil Laws, as well as rules for religious ceremonies. It was considered a standard sacred for all time, but it did not meet all the exigencies of the new situation. To preserve its sacredness intact, and at the same time to make it sufficient for present needs, Commentaries on the Laws were written, one after another, from the time of Ezra till after the Christian era. With these

were mingled some records of oral traditions. The compilation of them was completed about 500 years A.C., and is called The Talmud ; which signifies He has Learned. As the Jews, scattered among all nations for nearly two thousand years, have always been governed by the laws of The Talmud, it is not surprising that it consists of eighteen folio volumes.

CHALDEA AND PERSIA.

THE religion of Zoroaster began in Media, and spread into Chaldea and Persia. For a long time it greatly influenced the minds of men ; and admixtures of its ideas are plainly visible in other religions, at the present day. The personal history of Zoroaster has not come down to us. All the knowledge we have of him is furnished by his theories and maxims contained in the Sacred Book called the Zendavesta ; which means the Living Word.

His followers, who at the present time reside mostly in India, are called Parsees, and sometimes Fire Worshippers. But they do not worship fire. They adore One Invisible God, and merely reverence fire as a sacred symbol. They say the Zendavesta came directly from their great prophet Zoroaster, 2000 years B.C. Some European scholars have dated it as far back as 1200 years B.C. Others think there are no certain historical traces of Zoroaster earlier than 589 years B.C.

In the course of wars and migrations, portions of the Zendavesta were lost. About 235 years after the Christian era, the remains of it were collected and carefully preserved.

GREECE AND ROME.

THE Grecians believed all writing to be inspired by some god ; but they had no Sacred Books, in our sense of the term. Philosophers taught select disciples concerning God and the soul ; and it is supposed that the doctrine of immortality was very solemnly, but secretly, inculcated at a religious celebration called the Eleusinian Mysteries. But it was deemed hazardous to direct the attention of the common people toward such abstract and elevated themes ; for the ideas of learned and thoughtful men were so far above the superstitions to which the ignorant populace were attached, that the promulgation of them led to dangerous persecution. Socrates was the only philosopher who attempted to inculcate his ideas by talking freely with the populace in the market-places and the streets ; and he was put to death on the charge of not believing in the gods.

The religion of Rome was essentially the same as that of Greece ; and so were the Schools of Philosophy. But they had a species of Sacred Books, called Sibylline Oracles. These were the utterances of women in a peculiar state, described by the an-

cients as "divine frenzy." In this state they were supposed to be unconscious of what they said, and to be involuntary mediums of some god, who spoke through them ; hence they were called Sibyls, which means Counsell'd by the Gods. Ten of these women were believed to be peculiarly endowed with the spirit of prophecy ; and their utterances, called Sibylline Oracles, were laid up in the Temple of Jupiter, and consulted by the Senate on all great emergencies.

SABÆAN.

SABÆAN signifies Baptist. This sect dwell principally in Persia. They say their ancestors were disciples of John the Baptist, driven from Galilee by conquering Mohammedans. They reverence John the Baptist above all the prophets of the world ; and baptism is their most solemn rite.

Their Sacred Books seem to be Hebrew traditions, with an admixture of Hindu ideas, and the doctrines of Zoroaster. One of them is entitled "Conversations of the Angels with John" (the Baptist). They claim immense antiquity for some of their Sacred Writings. One of them, called "The Book of Adam," they believe was revealed by angels to Adam ; and another they say was revealed to Enoch, "the seventh from Adam."

CHRISTIAN.

CHRISTIANITY began as a reformation of the Jewish religion. For about a century after the death of Jesus, Christians had no other Sacred Book than the Hebrew Scriptures, which we now call the Old Testament ; and at that time there was not entire agreement concerning the divine authority of the writings therein contained. Several of the books now included in the Apocrypha were read and received as canonical by Christian churches in the early centuries.

Jesus himself wrote nothing ; and what is recorded of his sayings and doings could be comprised in a small pamphlet. During the first generation, these were repeated orally by his Apostles, and those acquainted with the Apostles. Subsequently, a written record was made, entitled "The Gospel according to Matthew." The original is said to have been written in Hebrew, but it is not known that any Hebrew copy of it now remains in the world. Other Gospels followed at intervals ; all of them written in Greek, which was the current language of scholars at that period.

Peter, John, and Paul wrote letters of admonition and encouragement to those whom their preaching had converted in Rome, Corinth, Ephesus, and elsewhere. These were read in assemblies of Christians, as were also the various Gospels, — Gospel signifying

Glad Tidings. The converts were from various countries, and each brought with him the religious traditions of his childhood. The natural effort to reconcile these with Christian teaching produced disputes about doctrines, which became troublesome even during the lifetime of Paul. Writings multiplied. Several Gospels and Epistles not contained in the New Testament were publicly read, and received as authority, by Christian churches during the first three or four hundred years. In process of time, it was deemed necessary to inquire into the authenticity of these writings, and successive Councils of Bishops were summoned for that purpose. The rule they adopted was that no writing should be regarded as authority unless it had proceeded from an immediate Apostle of Jesus, or from some one personally acquainted with an Apostle. These Councils did not agree in the verdicts they rendered ; but between five and six hundred years after the death of Jesus, the limitations of our Holy Scriptures were defined as we now have them. The Hebrew Scriptures were now called the Old Testament, and the Christian Scriptures the New Testament ; united, the volume received the name of The Bible, which means The Book. This title was derived from a Greek word signifying bark, and was applied to books, because at that remote period writings were frequently made on the inner bark of trees.

Printing was not invented until a thousand years after Councils had decided upon the proper limita-

tions of the Scriptures. During that long interval, the people had no direct access to the Bible, because only priests and monks knew how to read and write ; and not a large proportion even of that class. Such copies of the Scriptures as were made were written on parchment, in the monasteries. The oldest of these copies now remaining belongs to the Roman Catholic Church, and is called "The Vatican Bible," because it is deposited in the Library of the Vatican, at Rome: it is supposed to have been written early in the fourth century. Another ancient manuscript, supposed to have been written about the middle of the fourth century, belongs to the Greek Church, and is called "The Sinai Bible," because it was discovered in a monastery on Mount Sinai. Another ancient manuscript, supposed to have been written in the last half of the fourth century, belongs to the Episcopal Church, and is in the Library of the British Museum: it was brought from Alexandria, in Egypt, and is called "The Alexandrian Bible." These three ancient copies are all written in Greek, on vellum, a fine kind of parchment made of the skins of animals. They differ from each other in various particulars, and contain several books and epistles not included in the printed Bible,—a circumstance owing to the fact that they were written before the limits of the Sacred Scriptures were exactly defined.

MOHAMMEDAN.

IN former ages, the Arabian Tribes were universally addicted to the worship of images. Their countryman Mohammed believed he was divinely commissioned to abolish idolatry, and inculcate the doctrine of One Invisible God. He lived about a thousand years before the invention of printing, when a knowledge even of written characters was very rare ; and he had never practised the art. But the thoughts that were seething in his mind were recorded, from time to time, by one of his friends. In the dearth of better materials, some of them are said to have been originally written on shoulder-blades of mutton. Thus began, about 609 years after the Christian era, the Sacred Book afterward widely known as Al Koran, which in Arabic means The Reading.

Mohammed was a travelling-agent in his youth, and became intimately acquainted with Jews, Sabæans, and Christians ; the traces of whose influence appear in the writings he dictated. He inculcated reverence for the prophets of all religions, and represented himself as one of many prophets. After his death, traditions of his sayings and doings were published in a volume called The Mishkat.

All the Sacred Books of the world were written in ancient times ; some of them are extremely ancient.

They all contain internal evidence of having been written when knowledge was in its infancy, and when the world, being in its childhood, manifested a child-like tendency to accept the miraculous.

All over the world, we see human beings, with one or another of these lamps in their hands, wandering through labyrinths of theory and fogs of superstition. Everywhere we hear voices of supplication ; everywhere we see hands stretched toward the Infinite, "seeking after God, if haply they may find him." Let us recognize them all as fellow-pilgrims on the same mysterious journey ; and let us give each other cheerful assurance that through devious paths we are all being guided homeward by the UNIVERSAL FATHER.

Approximate Census of Religions.

Buddhists	380,000,000
Christians ¹	368,000,000
Mohammedans	160,000,000
Hindu, or Brahmin	150,000,000
Jews	6,000,000
Sabæans, over	100,000
Population of the Earth, about . . .	1,350,000,000

¹ Of Christians, there are Catholics, 195,000,000 ; Protestants, 97,000,000 ; Greek Church, and other Asiatic Christians, about 76,000,000.

NOTE. — I have been largely indebted to the following books for extracts from Asiatic writings : —

“Sacred Anthology,” by M. D. Conway. — “Oriental Religions,” by Samuel Johnson. “Life of Buddha,” by Charles D. B. Mills. “The Dhammapada,” translated by Max Müller. “The Unity and Universality of the Religious Ideas,” by Samuel Longfellow. “Sympathy of Religions,” by T. W. Higginson.



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